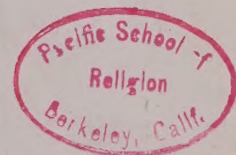


# International Journal of Religious Education



December, 1940





# ***Is Your Christmas Only A HABIT?***

**or is it a time for planning a greater program of orientation of yourself toward God and man - - -**

**Do you at this time look back on your growth of the past year and examine the person you have come to be?**

**Do you formulate your feelings into thoughts and patterns of action?**

**Each of us should face himself and the world as he knows it and formulate for himself what he has come to believe and to work toward.**

**The publication, CHRISTIAN EDUCATION TODAY is such a 'facing up' by the International Council of Religious Education—and as such should be an aid to each of you in your effort to give form to your feelings and to give practical expression to your beliefs.**

**CHRISTIAN EDUCATION TODAY is a statement of basic philosophy. It is a channel through which a searching analysis may be made of an individual's own beliefs. Each is expected to interpret and to supplement this statement in the light of his own experience and to give it emphasis and implementation in accordance with his own conviction.**

***CHRISTIAN EDUCATION TODAY will help you formulate your own philosophy and will help you rethink your program of Christian Education.***

"It is our obligation, as it was the obligation of our fathers in the Christian movement, to reinterpret Christian faith in terms of the living experience of our own day, to discover its wider and deeper implications, and to bring it into effectual relation with the issues of contemporary living. In doing so, we should constantly remind ourselves that there are depths of meaning in the Christian gospel that far outrun our limited capacities to apprehend them. Nor should we seek to bind our own conceptions of Christian faith upon the future. Rather, we should by the understanding and appreciation of the great historic symbols seek to use them without being bound by them and to free those who will come after us to explore the depths and the heights of Christian truth which belongs to the centuries and which cannot be fully stated within the limited framework of any given historic period."

(Page 12) CHRISTIAN EDUCATION TODAY.

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**The publication, CHRISTIAN EDUCATION TODAY may be obtained through the INTERNATIONAL COUNCIL OF RELIGIOUS EDUCATION, 203 North Wabash Avenue, Chicago (25¢ per copy)**

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### "Madonna Adoring the Child"

School of ANDREA DELLA ROBbia (1435?-1525?)

Interpretation by CHARLES ARTHUR BOYD

ON THE WALLS of the "Innocenti"—the Foundling Hospital of Florence—there still remain those charming "Bambini," familiar to beauty lovers everywhere through thousands of reproductions. These are probably the best known examples of the distinctive art of the della Robbia family. They were made by Andrea della Robbia.

Andrea was a much-loved nephew of his bachelor uncle, Luca, a sculptor of no mean ability, as proved by the "Singing Boys" done in marble on the "Singing Gallery" of the Duomo, in Florence. When he turned from marble and began treating clay with a glaze—"faience," as it is called—he took a long step toward the popularizing of sculpture. He taught his secrets to his nephew Andrea. Andrea, who outlived his uncle by forty-three years, not only continued the family art, but extended and still further popularized it. Of him it has been said, "Of all the Florentine artists he best understood and loved children."

The beautiful work, "Madonna Adoring the Child," thought to be by Andrea or one of his pupils, is in the

Palazzo del Bagello, Florence. In the beautiful blue of the background, in the exquisitely careful molding of flower and fruit and cone in the frame, we find a calm joy and wonder. The interest of heaven is clearly expressed in the intentness of the cherubs; the contribution of earth's beauty is here in the stately lily; and above all, here is worship, in its aspect of adoration.

This Christmas prayer is certainly not a petition. No thought of material bestowals is hinted at in Mary's lovely face, her delicate hands, placed together in the attitude of prayer. Hers is clearly a prayer of gratitude, wonder, adoration. In this charming bit of wonder-work there is naught but joy. That thought of the Christmas gladness is caught in the figure of the Child. His chubby hand is raised with the two fingers lifted in the traditional gesture of blessing and benediction. A "babe of Bethlehem" he is in truth—tiny, needing a mother's care; but he is vastly more! Andrea had felt the blessing wrought in the world by his coming, and has expressed it in his distinctive art.





# EDITORIALS

## An Editorial on Election Day

TODAY is election day in the United States. Fifty million persons are doing as this editor did on the way to work this morning, stepping into a small curtained booth to mark a mysterious something known as a ballot.

Fifty million!

It has been hard to get the quota of work done today. Everything one starts is subject to interruptions by alien elements.

A committee meeting on the goals of the United Advance in Christian Education gets interrupted by the scuffle and tramp of those hundred million feet, carrying voters into the curtained booths, mingled with the harsh tread of other millions at war today in the many nations where such booths have been tossed out the window.

An attempt to map out the worship themes of the *Journal* for the spring quarter next year gets interrupted by the thousand years of history that ride on the point of every busy lead pencil tethered by a twine string in a polling booth today.

The task of straightening out the programs of the advisory sections of the Council for February next has to fight off the tendency toward impractical meditations on those 31 persons who voted in a small New Hampshire town after midnight this morning with 7 on one side and 24 on the other, and the rights of that small minority, whether finally they are with the winner or the loser, jealously guarded by the habit and laws of that small community, and of the nation, as something infinitely precious; the guarding of a minority is becoming a holy thing in these days.

The complicated wording of a new advertising contract gets badly jumbled up, interlaid as it is with the epitaphs graven in many lands above the bones or the ashes of those who through the centuries died—for what? To make sure that pencils be tethered to strings in the polling places today.

Even though many of today's tasks must be carried over uncompleted to tomorrow, at least this editorial got written.

## How One Mind Was Cleansed

A MAN in his fifties recently testified that he had just read Willa Cather's *Death Comes for the Archbishop* and that it had performed a remarkable service for him; it had wiped out the last vestiges of the prejudices against the Catholic Church lodged in his mind when he was a boy. He was grateful for this intellectual and emotional cleansing.

He had grown up in a small country community which was largely Protestant, but with a few Catholic families, some of a rather undesirable type. He believed that all priests were immoral, that Catholics stored rifles underneath their churches to be ready against the day when they would march on the Protestants, and that a new rifle was added for every boy baby born into a Catholic home. When he went fishing down by the brook, he always looked with

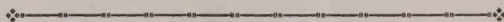
horror on an old culvert beneath which a Catholic had remained hidden for days after a group of them, fifteen miles away, had been set upon by Protestants and driven into hiding.

With the coming of the years and a knowledge of the facts, coupled with friendly acquaintance with some high grade Catholic priests and laymen, he came to know that this was a false picture. Intellectually he would have admitted that on the whole Catholics and Protestants, lay and clerical, are somewhat cross-sections of our population with about equal proportions of good and bad in their membership, but emotionally he now knows that the results of this early training were still with him. It took something more than a mere knowledge of the facts to change an attitude. This cleansing, as he has called it, of the attitude was performed by the atmosphere created through Willa Cather's picture of high-grade, spiritually-minded Catholic priests devoting themselves to the service of the church and the people in early New Mexico.

While this man, of course, holds no grudge against the community and the home that taught him these gross misrepresentations in regard to the Catholic people, he nevertheless has asked himself whether he, his home, his church, his community are today implanting in the unconscious and impressionable minds of children prejudices that it will take a half century of living to erase, if they perchance get erased at all.

Today, he knows, many of the social cleavages in our homes and communities are not between Catholics and Protestants as in that country community. They are often, however, just as bitter, as deep-seated, as falsely based as to the facts. These cleavages are between employer and employee, Democrats and Republicans, Christians and Jews, native-born and foreigners, those who live south of the tracks and those who live on the north side, those who "go out" to work and those who have people "come in" to do the work of the house and the yard, those who have college degrees, two cars, and fur-lined overcoats, as against those who lack these badges of a supposed distinction.

Two questions are the natural outcome of this homily. Are we helping to implant prejudices of this sort in the minds of growing children? What are we doing in a constructive way to nurture the capacity to understand other groups, as well as to remove the results of prejudices created at other times and through other sources? These are questions to take to our hearts and homes, to our church school classes, to our curriculum committees, to the groups that plan what is to go on in our program of Christian education anywhere, everywhere.



The Annual Christmas Gift Subscription offer, permitting *Journal* subscriptions or renewals for \$1.00 a year, is made in this issue. See the special envelope at pages 16 and 24 and send in subscriptions for your friends, and renew your own subscription at this reduced rate.



## A Word of Warning

IT IS ALL VERY WELL to worry about the universe, but what about our regular job of Christian education in the meantime? The president of the Maine Council evidently faced this question for, in a letter to his people, he wrote:

"There is an attitude increasingly common amongst both Christian and non-Christian people, which is causing grave apprehension. It is said: because of the grave problems facing our nation, we shall be compelled to lessen the effort on behalf of institutions interested in character and religion, until we have settled the more immediate problems facing our time. Then they go on to speak of saving civilization. Such an attitude is clearing the decks in time of storm with a vengeance, for it includes cutting down the masts and dumping the life-boats!

"Power sufficient for these difficult days does not lie within any one of us. It can only come from beyond ourselves. The chief elements of civilization which make it worth saving, can be traced in nearly every instance to a religious source, at first or second hand. And we must never forget that if the people who use this civilization do not have a desirable—a Christian—quality of life, constantly nurtured and growing, then we are simply trying to save the apparatus of civilization for more of the same kind of thing that the world is now seeing.

"These are days when the efforts of active creative religious organizations must be conserved and strengthened."

There is a word of warning here for all of us. We have too often thought that what we do is not important now that so many tornadoes are turning the world upside down, and then have slackened in the strength and enthusiasm that we put into it. Let every Christian educator look up from this page now to tell himself that he handles the tools and the forces that create "the chief elements of civilization that make it worth saving."

## Are We Above Criticism?

A MINISTER has conveyed to us his concern about some people who carry on religious instruction in relation to public schools. He does so through three sharply drawn word pictures.

The first shows us a county director of public schools who is asking, "What shall I do with a minister who has a class of high school students and gives them nothing but

a solid forty minute lecture each week? The students tell me they cannot digest all he gives and they are losing interest. If I say anything to him, I'm afraid he will be insulted and give up the class." Evidently this man fears that ministers can't, as we say, "take it."

The second picture takes us to a panel discussion at a rural church conference where in the discussion a normal school supervisor of practice teaching was asked, "As you go around among the schools in which ministers and other persons are giving religious instruction to students on re-

leased time, do they ever ask you to observe their teaching and to give them suggestions for improving their work?" The reply was "No, I never am, but I should be glad to do it. I know of many of these instructors who need a little assistance in their work with students on released time, but I cannot do anything unless I am asked." Plainly this person too was sensitive about offering any help for fear of being rebuffed or of giving offense.

A high school principal holds the focus of the third picture. The matter of teacher attitudes is up and he says, "I would not keep a teacher in my school who was not willing and eager for supervision. They must want to be observed and criticized." Do we?

Now, of course, not all supervisors of teaching in public schools or churches have been wise and tactful in making their suggestions. Nor have they always been right. "Supervision," wrongly handled, can easily become another way of spelling some other words such as "nosiness" or a "swelled-head complex" in the view of the person to be supervised. But, one wonders if many of us teachers of religion are not unduly sensitive about this business. Those of us trained to preach have not learned enough about how to act at the front of a classroom—except to preach. We should be willing to learn. All of us should be, to use the

principal's words, "eager for supervision." If we were, we could get more.

This business of teaching is something to which someone in almost every community has given thought and study. Preparing a lesson, giving assignments, securing attention and pupil participation, carrying on a discussion, and so on, are skills that can be learned, improved upon, and talked about. Not only those who teach in weekday church schools, but we who do the teaching in the usual church school classes need all the help we can get, and it ill becometh us to be too touchy about criticism. In fact, the one certain way for us to get the educational values of such guidance without these personal risks would be for us to go to someone who is especially skilled in teaching and say, "Could you sit in my class next Sunday and see how well, or poorly, I do?"

## Outside a Door

### A CHRISTMAS PRAYER

*Last night I listened outside  
a door while a child sang him-  
self securely and happily to sleep.*

*God of Childhood, why is it  
that in this thy world every child  
can not do the same?*

*Eternal Spirit, where have we  
so missed the mark that this night  
millions of children on thy earth  
seek slumber only in hunger and  
pain, or amid the terrors of war  
and of peace?*

*Has my self-seeking been part  
of the evil and greed of the world  
for which childhood pays this bitter  
price?*

*Are these things so because I,  
and others, have not cared?*

*Lord, lift me out of my small  
safe world tonight, and let me  
stand in imagination outside all  
the doors behind which children  
will cry themselves to sleep.*

*Thus, may it never again be  
said of me that I do not care.*

*In the name of the Christ of  
Childhood. Amen.*

P.R.H.



# Meditations

By Mary Leigh Palmer

These thoughtful meditations on a Christmas theme were prepared by Dr. Mary Leigh Palmer, Associate Director of Leadership Education of the International Council, who was introduced to readers of the Journal last February.

## First Week

*It is coming, old earth, it is coming tonight!  
On the snowflakes which cover the sod;  
The feet of the Christ-child fall gently and white  
And the voice of the Christ-child tells out with delight  
That mankind are the children of God.*

(Phillips Brooks)

Christmas of 1940 will soon be here. What will it mean to each of us and to this world of humanity? It finds us, as it has found us before, in the grip of selfishness, shortsightedness, poor Christian strategy and downright wretchedness. But into this world it brings the recollection of the birth of a babe who grew to manhood and whose spirit finds an answering spirit in us, bringing love, peace, and joy.

As this Christmas season draws near, let us face the reality of our lives, but let us face the complete reality. There is blackness, yes. But blackness is not all of life. Babies are still being born, children are still growing and, yes, they are still pursuing projects in world friendship. Young people are still dreaming dreams and assuming responsibilities of emerging maturity. There are still many homes where Christ's spirit abides and many workshops where that spirit leavens the day's work. This Christmas tide is an opportunity to find deeper, richer meanings in the celebration of the birthday of Jesus and all that has clustered about that celebration through the years.

What will this Christmas mean to us? Let us seek, in prayer, the real meanings of this season.

## Second Week

What associations cluster about the word "Christmas!"

We think of little children delighted with the romance of the season, of college youth trekking homeward, of mothers with the love light in their eyes, of family fellowship where young and old vie to make each other happy. Yes, Christmas is a time of Family Fellowship.

We see again great open fireplaces blazing with yule logs, a bountiful table beautifully spread, gleaming candles, shining trees, circling wreaths, crackling wrappings, the clear silent stars studding the heavens. We hear Christmas carols and the beloved age-old stories. Even in places suffering from poverty and the spoils of greed and war, Christmas brings a touch of gaiety or tenderness. Yes, Christmas means Beauty and Joy.

Christmas means the renewing and deepening of Friendships. It means a genuine spirit of Helpfulness and Joyous Sharing. It means the spirit of Love dwelling in each celebrant's heart.

Perhaps it is this last that is the source of all the other meanings of Christmas. And perhaps this spirit of love is spread abroad at the Christmas season because we recall the life of one who said in both words and deeds:

I am come that they might have life and that they might have it more abundantly.

It is more blessed to give than to receive.

Except ye become as a little child ye cannot enter the Kingdom of Heaven.

Inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto me.

Love your enemies, do good to them that persecute you.

And so, this Christmas tide,

*In little churches of the earth,  
And in great cathedrals arched and dim,  
We gather to commemorate a birth;  
We see His star . . . and come to worship Him.  
The centuries take toll of many things;  
The false gods fail, their strange creeds prove untrue;  
But steadfastly above us, one star shines,  
The old, old story still is ever new.  
Lord, in the wild disorder of our years,  
When paths are tangled and the way leads far,  
Although our eyes are blurred by many tears,  
We still can see the glory of Thy star.  
Should all else fail us, Lord, still let us see  
The star ahead that leads at last to Thee.*

(Grace Noll Crowell)

## Third Week

*Let us be silent for a little while  
This holy night,  
Let us go out where the silver winter stars  
Hang still and white,  
And let us find His star, and stand beneath  
Its drenching light.*

*We will be calmer for the time alone  
Where still things are;  
We will be stronger than we were before,  
And cleaner, far,  
For the brief time beneath the showering light  
Of one white star.*

(Grace Noll Crowell)

On this night of nights, let us find some moment to open ourselves to the inflow of God's spirit. Let us pray in sincerity that Christ's spirit of good will, courage, and loyalty may be born anew in our own lives. Then may we go forth anew with poise and power and joy, and with the warmth of life that comes from fellowship with man and God.

*How silently, how silently the wondrous gift is given!  
So God imparts to human hearts the blessings of His heaven.*

## Fourth Week

The old year goes and the new year opens before us. Let us, in this hour of meditation, seek silence and leisure that our thoughts may be unhurried and thoroughly honest.

As we look back upon the year which is passing, which of our achievements were really most worthwhile? What shall be the directions in which our lives are to move during the year that will soon be ushered in? What shall be our basic life principles in 1941?

What will those principles be as they relate to health, the responsibilities and opportunities of work relationships,

(Continued on page 32)



**A**LAS, that I should have been asked to write this article! I did my best to get out of it. But the persuasive power of your editors proved too much for me, and here I am—against my will and better judgment—telling good Christians how *not* to share their Christmas cheer with their less fortunate neighbors. It's horrid of me, and I strongly advise you not to read a word of it. I wouldn't. I simply loathe having people tell me how to do my Christian duty.

Besides, if there's any one time of the year when we have a right to do things in our own way, and to get the biggest possible satisfaction out of it, that time is Christmas. And no social worker is going to tell us different. Or is she? Unfortunately, she's going to try to do just that. And having accepted the assignment, she'd better not use up any more words in lamenting her fate, but get on with it.

Frankly, I think Christmas baskets are pretty dreadful—especially when some stranger takes them to a home and walks in on the family privacy. I didn't always feel this way about it. I used to think that they were a beautiful expression of the Christmas spirit, and I've done my share, in the long ago, of this particular kind of giving. I got a tremendous satisfaction out of it, too. A real emotional lift. I felt positively holy for days afterwards. But today I couldn't do it without a very different kind of feeling.

What changed my attitude to Christmas baskets? Well, getting into social work helped, because I began to see things from the receiver's—rather than the giver's—end. But the real change came when I had children of my own and learned what gave them, and me, the greatest happiness at Christmas.

You who are mothers and fathers—what is it? Isn't it planning, for each member of the family, just the special thing that will give the most pleasure? Isn't it even going without something yourself in order to give that special gift? Doesn't it include keeping secrets, after the presents are bought, wrapping up parcels at night after children are asleep? And isn't the final touch the knowledge—when your child's face lights up on Christmas morning—that you made that happiness possible?

When any stranger walks into a home on Christmas Eve



# What's in the Christmas Basket?

## *A Social Service Worker Speaks Her Mind*

*By Helen Cody Baker\**



or Christmas Day with food or gifts for an unlucky family, the parents in that home are denied this special happiness. The children in that home are denied the chance to be grateful to their own father and mother, and compelled to wonder why their own parents can't do these things for them, as other children's parents do. Even if the Christmas basket holds exactly the right gift for every single child, and exactly the food that that mother would have chosen herself, with their individual tastes in mind, it still holds something else that takes the bloom off the Christmas spirit: the sense of failure on the part of parents who have been able to do nothing for their own children on the Christ child's birthday, and the added bitterness of knowing that the children know it. It blesses him that gives—with a certain kind of blessing; but it is often bitter bread for him that takes.

And when, as often happens, the gifts are not the ones these children have longed for, and the food isn't the kind the family likes, there is the added embarrassment of having to say thank you for something you really didn't want. We all do some of that at Christmas, of course. But if it can be avoided it ought to be! Think of the little girls you know. Do they all love dolls, or do some prefer roller skates? There are actually some families who don't care for chicken. And there are many who don't care for beans.

I'm not going to give you any of the trite-but-true arguments against the usual kind of "white gift service"—that it lets the giver off too easily, doesn't meet year-around needs, and so on. I'm going to stick to my text, which is the good old simple one of doing to others as you would that they should do to you.

How can we do it? I know of several ways, and you will think of others. We can bring money to our white gift services, and let the settlement house or family welfare agency give it for us to the mothers and fathers who need it most and will use it most wisely. Is this a cold and practical business, from the giver's standpoint? I needn't be, and it shouldn't be, for the giver has a right to be blessed in his gift. I once took part in such a service which was rich in the Christmas spirit. In addition to the money gifts of the congregation, there were others that were symbolical. A young couple brought their baby to be christened. A young girl brought her violin and played for the carols which were

\* Publicity Secretary, Council of Social Agencies of Chicago.

*Century Photos*

*The fun of Christmas is in the planning*



the Sunday school children's gift. A little imagination can make such a service a beautiful and sacred hour, even if money is all that is given. Of course the congregation should completely understand just what is done in that way, and should want to do it that way, or the whole plan loses its meaning. It would be helpful, too, if the caseworker or settlement worker who has acted as the agent of the church could come to a later service and tell how the money was spent, how the parents felt about it, and what the children received. In any church where the formality of the service prevents bringing in a guest speaker, a letter might be read from the pulpit, or the minister might include such information in his announcements or his sermon.

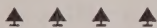
Here is another plan which worked beautifully in one city. A social agency collected a Christmas fund, and bought new, educational toys with it. Parents of the families that were receiving year-around help from the agency were then invited to come to a store that was borrowed for this special purpose and select a free gift for each of their children. Their delight in this "Christmas shopping" was a lovely thing to see—and the children never knew that the toys were charity.

Couldn't a church use such a plan? Not for its own membership, but in another neighborhood where help was needed? The local family service agency or settlement would

have to help by inviting the right parents to "shop" at the church store. This would give the Ladies' Aid or Woman's Guild a real Christmas job to do, and still permit mothers and fathers to make their own selection. A special touch which every mother can understand would be added if, with each gift, there could be colored paper and bright ribbon. Wrapping and tying presents is half the fun at Christmas, but the extra pennies which it costs are never included in relief budgets. If, in addition to gifts, paper and ribbon, each parent could take home a tiny tree, the plan would be perfected. It would break your hearts to see some of the pitiful substitutes for evergreen and holly that are used in many homes: broken off branches, bunches of leaves, anything green that looks one bit like Christmas. Make such substitutions unnecessary, where you can.

And finally brethren—for I have really preached a sermon, though I didn't want to do it—look closely in the Christmas basket to be sure that it holds no shred of patronage or self-esteem. Think hard about what would give you, yourself, the greatest happiness. Then share that joy, as nearly as you can, with others who have no chance to experience it. For "not what we give, but what we share" is the real Christmas spirit, and "who gives himself with his alms, feeds three: himself, his hungering neighbor," and the Christ child whose birthday we commemorate.

## A Community Christmas Pageant



*By Marcus J. Birrel\**

REASONABLY ahead of Christmas, a year ago, a high school band director and one of the ministers of Brodhead, Wisconsin, a town of 1750 people, had a conversation about plans for Christmas. It was not many weeks before Christmas and those people who were usually responsible for some Christmas "entertainments" were beginning to wonder what might be done.

These two men remembered that in Brodhead, as in many communities of this type, numerous Christmas programs were usually presented, one in each church, one or more in the school, and so on. Each program was put on with great struggle and not a little grief on the part of those responsible and, even worse, the results were rather mediocre because of the limitation of talent and facilities, which have to be spread quite thin in order to have a large number of different presentations of the Christmas theme.

It was quickly evident that the solution of the problem lay in combining all the talents of the town into one community-wide pageant, which would bring together in one group those most interested and most able to arrange and produce a really outstanding Christmas pageant.

The next thing to do, after visualizing the idea, was to let a few days pass by in which to think it over. Then, determined that the plan should be given a try, two weeks were spent in informally getting the sentiment of the community and the opinion of certain leaders whose aid would be needed. Of chief importance, the cooperation and enthusiasm of other ministers of the town was secured. Then it was time for the plans really to go forward.

A preliminary meeting was held, to which were invited all the people of the town who had previously been leading

figures in dramatic or musical fields. These included dramatic directors, costumers, designers, staging experts, and musical leaders of the various singing and instrumental organizations, as well as the ministers and a representative from each of their churches.

Before going to the first meeting the originators of the idea tentatively decided to propose using the Christmas story in pantomime, with a mixed chorus accompaniment. Of course it was understood that changes would be made according to the wisdom of the planning committee.

Many changes did develop at the first meeting. As additional ideas were introduced the original plan grew and expanded. It was decided that the story of the nativity would be presented in tableaux rather than in pantomime form, because of the greater facility of production, and ten descriptive scenes were chosen as generally covering the important phases that occur during the preliminary settings and the birth of Jesus. It was decided to organize a massed community chorus to sing appropriate carols during the showing of the scenes. It was also agreed to have a reader who would announce the different tableaux by reading the appropriate Scripture sentences. Details such as candle-light processional and use of choral reading were added. With the plans in hand the different members of the committee went to work on their specific assignments.

Three weeks later, in the beautiful and well equipped new high school auditorium, a Community Christmas Pageant was presented, admittedly unsurpassed in Brodhead in sheer beauty of scenery, costume, and interpretation. The impression left in the hearts and minds of the audience helped to make more vivid the beauty and meaning of the birth of Christ.

\* Minister, Methodist Church, Brodhead, Wisconsin.



## What Are the First Steps?

# So You're Planning a Weekday Church School!

*By Walter D. Howell\**

A NEIGHBORHOOD character in a midwestern town often says to his young acquaintances, "Marriage is a grand thing; but don't you rush yourself into it!" This homespun caution may be taken as the pattern for a bit of advice about planning for weekday church schools. They're a grand thing for your community; but don't rush into the enterprise! Provide an adequate period of planning, in order that all the requisites for a successful outcome may be given careful attention.

"What are these requisites?" is the gist of many an inquiry reaching the desk of some professional religious educator. If—as is the fact in most instances—the inquirer is thinking of planning for weekday religious education through an arrangement in which churches and public schools cooperate, the experience in many communities shows the wisdom of certain steps in procedure.

### I

Probably the wisest first step is thorough discussion of the general plan of having weekday religious education in time made available by the public schools. This advance consideration should be participated in by a completely representative group of Christian persons in the community. The points of view of public education, the churches and church schools and the Christian home should be brought into the discussion. It should be emphasized from the start that a community plan of religious education in cooperation with the public schools is no easy or simple undertaking. It is an important and far-reaching enterprise and will demand the best in thought and action from the church forces in the community.

In many localities there exists an organization whose purpose is to encourage and assist the Protestant churches in cooperative activities, such as a Council of Churches, a Council of Religious Education, or a Ministers' Association. This would be the natural group to take the initiative. In the absence of a cooperative organization, any group of interested persons may well take it upon themselves to call a conference and await the development by the conference body of a plan for carrying on from that point.

### II

If this first group discussion seems to give reasonable assurance that a widespread interest can be developed and

that the majority of the Protestant forces can be counted as favorable to the plan, the next step may be the creation of a preliminary committee to represent the Protestant churches in further investigations and negotiations, up to the point where an organized body to carry permanent responsibility is called for.

Experience shows that a preliminary committee might well give its first attention to two lines of inquiry, both of which may possibly be pursued at about the same time. Thus far the only assurance in prospect is that of the necessary united support of the Protestant elements in the community,—and even that is not absolutely certain. Before going any farther, it is critically important to determine two other things: (1) will the other religious faiths join in a united plan? (2) is there at least a fighting chance that the public school authorities will grant released or dismissed time for the religious classes if they are presented with a united appeal?

In most cases it will be wise for the committee informally to "sound out" influential persons in positions of leadership about both of these matters before asking them for commitment. Through unofficial approaches to individuals, the committee can seek statements from Catholic and Jewish leaders conditioned on the "if" of approval by the school board. In like fashion personal opinions may be sought from school officials conditioned on the "if" of cooperation by all, or most, of the religious groups.

### III

If the response from both these groups is encouraging, it now becomes possible for the committee to canvass the situation to see if it is possible to provide certain requisites to a worthy system of weekday church schools. These are requisites that the Board of Education will regard as of great importance. Before making a formal approach to the school authorities, it is exceedingly wise to be able to give a satisfactory reply to such questions as these: Where are you going to get teachers? What qualifications do you have in mind in selecting teachers? Can you provide a room for the religious education work near each school building? What sort of courses of study will you use? How will you provide the necessary funds to cover expenses?

Unless these matters have been carefully considered before the approach is made to the school authorities, the immediate result will very probably be a request to get those matters settled and then come back again. The request for the release of an hour of time each week from the public school schedule, is a serious consideration from the standpoint of the public school leaders and the church has no right to ask for such a concession unless and until it can demonstrate that a worthy use can be made of the time granted.

It may seem that the careful procedure that has been outlined is one characterized by caution and the use of considerable time. It is meant to seem exactly that. Not a few communities have had the sad experience of setting up weekday church schools too hastily, with insufficient advance attention to the requirements of successful operation, with the result that the plan has broken down by the end of the first year. When this has happened, it has naturally followed that the whole idea was incapable of revival in that community for a number of years.

\* Director of Church School Administration, Board of Christian Education of the Presbyterian Church in the U.S.A.; Philadelphia, Pennsylvania.



#### IV

When the committee faces such specific details as are suggested in the questions above it will be very helpful if the counsel of an experienced leader can be secured. Quite possibly the Council of Religious Education in the state, or some one of the denominations, can provide a person thoroughly familiar with the organization of weekday church school work, who can spend a day with the committee in discussion and development of plans. It may be there is a well-established system of weekday church schools in some community fairly nearby. In that case, one of the teachers or supervisors may be secured for suggestion and advice.

#### V

One of the points to which the committee will have to give very careful consideration is the question of paying teachers or using volunteers. While there are a number of communities that are securing worthwhile results with a volunteer teaching force, the judgment of leaders with the longest and widest experience is heavily on the side of paid teachers. When teachers are paid for their work, it is possible to set a higher standard for teaching ability and experience; a greater degree of regularity in performance is probable; a more effective use of the available time is insured; and in most cases larger number of children can be handled in a given amount of time. Clergymen should be used as teachers only if they measure up to an objective standard of teaching ability for the age group they are to teach.

It is not necessary to determine a complete curriculum before asking the school board for its cooperation, but the committee should be able to show that it has done some thinking about this matter and is prepared to give much time and thought to the provision of a curriculum that will satisfy reasonable educational standards.

#### VI

Another important point to settle before approaching the public school heads has to do with the extent of the plan during its first year. It is usually found practicable to form groups for religious instruction made up of two public school grades—first and second together, third and fourth together, and so on. The public school leaders may have a preference about the grades to be covered. In most communities, it would be a mistake to try to cover all of the elementary grades in the first year.

The school authorities will probably not insist on developing a time schedule for the release of different grades until after they have approved in principle a plan of cooperation between the schools and the churches. They may want to reach an agreement before giving approval on the question of whether the plan shall be based on "released" time or "dismissed" time. "Released" time is much more desirable from the standpoint of the churches. It means that such pupils as have brought written requests from their parents will be excused at stated periods to leave the school and go to the religious classes; while those pupils whose parents have not requested release will remain in the school and go forward with an adjusted program. Under the "dismissed" time plan, the entire school would be dismissed an hour earlier than usual or would be allowed to come to a session an hour later

than usual. Under this arrangement the churches must persuade pupils to use the hour for attendance on the religious classes. So far as the public school is concerned, they are quite free to stay at home or play during that time.

#### VII

We come at last to the time when a formal approach is made to the Board of Education asking for the release of pupils at least one hour each week during the school terms on written request from parents. It is important that the group that shares in this conference should represent all of the interests involved. In addition to outstanding church leaders it will be well to include one or two men or women who are leaders in civic affairs but not so completely identified with church activity. It is worthwhile to make a careful decision as to whether the initial approach shall be directed to the superintendent, or to the president of the school board, or to the entire board with the superintendent and principals present, according to conditions in the community.

#### VIII

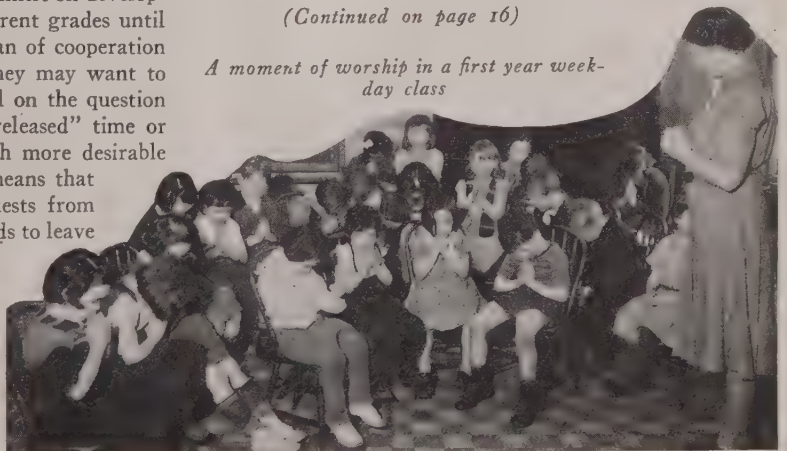
Assuming that favorable action is finally taken by the school authorities, the next step should probably be the creation of a permanent organization or committee to complete all preliminary arrangements and to have authority for the administration and supervision of the weekday church schools after they have been established. In some fashion the authority of the churches participating in the movement should be officially granted. If there is a Council of Churches or a Council of Religious Education the way in which this official sanction can be given is obvious.

The permanent organization should be effected sufficiently early to allow adequate time for careful work in engaging teachers, providing meeting places and equipment and selecting courses of study. In all of this task, two available pieces of printed literature will be very helpful: *The International Standard for Weekday Church Schools*, and Service Bulletin #620—*Selecting and Using Curriculum Materials in the Weekday Church School*. These may be obtained from the International Council of Religious Education or from denominational publishing houses.

Because of the comparative youth of the weekday church school movement no such complete curriculum has as yet been developed as is always available for Sunday schools. A good deal of time will need to be spent by any committee in becoming familiar with the text materials that are available and in the preliminary examination of selected books

(Continued on page 16)

*A moment of worship in a first year weekday class*







*Symbols used  
in the church  
lead to thoughts  
of God*

# Should I Expect My Child To Go to Church?

*By Frank A. Shultz\**

**M**Y CHILD went regularly to the preaching service of our church—and liked it. I doubt if he was ever aware of the fact that he *had* to go with us and stay with us. But the question persists, “Would I ever insist that a child stay for the preaching service?” My answer is, “Yes—but.”

But—what?

For one thing, I would ask him where in the church he would prefer to sit. Why not consider his preference? If he is under fourteen he might choose a front pew. I prefer a sitting half way back, but if I really want him to attend church I am willing that his preferences be considered and I will gladly accommodate myself to his desires—or at least compromise generously. And if he is more comfortable with a cushion and stool, I will provide them. It may mean a cushion for the whole pew, or a small one at his back; but it would not be too much trouble—if I cared enough.

Also, I would regularly call our pastor on Saturday afternoon or evening (he would soon come to expect it) and ask him several questions: “What will be your sermon subject and text?” “What will be your Scripture lesson and the responsive reading?” “What hymns will you announce?” If I cared enough I would take time to get our Bibles and the church hymnal and we would read together the text and the Scripture, and become familiar with the responsive reading. We would also read the hymns and learn the tunes and sing them together. Incidentally, it would be good for the minister to know that some one is checking up on his hymns and that a child is to be considered in planning his worship program. After the rehearsal of Scripture and songs, it will frequently be most natural to wonder together what the minister will say about the subject of the sermon announced. A little advance thinking about the sermon will be most helpful. The attitude of expectancy is very important in church attendance. We would make guesses as to what he will say.

Then immediately upon taking our places in the church, we would bow for a few moments in prayer for our minister, for ourselves, and for the other worshippers. I

would explain to my child just why it is that we recommend closed eyes and folded hands during prayer.

For twenty years it has been my own custom to look about me and note the things in the church auditorium that have been put there to remind me of God. It has been of untold value to me to recount the various items: architecture and arches, windows and pictures, inscriptions and mottoes, pulpit, Bible, hymnal, altar, and font. If the sanctuary is rich in symbolism, I would ask the minister to find opportunities to instruct my child, and others also, in the meaning and significance of the symbols. Attention upon one or another of the things that remind us of God in that room, before the actual beginning of the public worship, will provide a most helpful substitute for whispering or just staring and fidgeting.

Instead of the adults enjoying “roast preacher” at the table Sunday noon in the presence of my child, I would want us to recall as many of the points of the sermon as possible, trying to reconstruct the outline and rephrasing the final challenge. Best of all, we would discuss what there may be that we can do about it ourselves and whether there should be some change in our thinking, our attitudes, or our conduct. With us, going to church is a family project; we plan together, we sit together, and we discuss the service together. It is good for all of us. Sometimes we take notes of what the preacher is saying. It helps in recalling some of his points.

Parenthetically, I must confess that in my own childhood I had a very strongly intrenched habit of inattention while in church. It never occurred to me to listen to the sermon. I even used to plan what I could take with me to help me pass the time. I cannot remember really listening to a sermon until I went to college—and I didn’t always listen then. Of course, the sermons were not meant to interest a child and no effort was made by anybody to interest me. I wish that someone had cared. In the case of my own child I would summon all the resources I could find to help him build up a strong “habit of attention.”

Further, I would want our minister to call frequently at our house at times when my child is at home. I would invite him, and his family, to eat in our home perhaps as often as twice a year; I would not make it an occasion for a family reunion or picnic; I would want my child to get better acquainted with his minister. I would contrive to let them be alone now and then. I might even connive with the minister to lead the child into conversation, getting him to discuss the church services and to ask questions. Each ought to find out the hobbies and special interests of the other. I want our pastor to recognize my child in his week-day clothes; and the child should know his minister outside the pulpit. As I see it, there is nothing that will quite take

\* Executive Secretary, Sunday School Council of Religious Education in Montgomery County; Dayton, Ohio.



the place of eating together in a home.

Also, I would ask my church, through its superintendent, pastor, or board of education, to help me teach my child churchmanship. This may be done through occasional courses on such subjects as "What Is A Church," "What Does Church Membership Mean," and "The History of the Christian Church." Some parents criticise the church's school for including such courses in its curriculum and they are reluctant to allow their children to enter such courses. But I'm different; I demand it of my church. My church must help me educate my child to know what a church is for, what membership in it means, and how it can help in living a Christian life. Whether this education comes through graded lessons or through special elective courses or in an extended session, I want this help.

I would help our local church to provide something comparable to a treasure chest or a trophy room. I want my child to be proud of his church and of its achievements. There ought to be a collection of the photographs of all former pastors. Probably the same should be done for all ministers and full-time Christian workers who have gone out from this church. Anniversaries and historical occasions should be observed, and the personalities and achievements of the church should be recounted and made known to the children. These will help to cultivate interest and loyalty.

I would help my child make a scrap book about "My Church." The contents would include a great deal more than just the weekly church bulletins. There would be newspaper clippings and pictures, and snap shots of church, pastor, classes, and as many of the activities as we could get. It would be a record of current history.

My child's church school teacher, or some one, should get a group together—it may be the class, a department, some friends, or our own family—to call on a charter member of our church or the oldest member and have this person tell stories and recollections of local church history.

I would encourage my child to adopt a shut-in who belongs to our church. The pastor will be able to suggest such a person or family. My child would call in this home weekly, deliver the church bulletin, report the last attendance and all interesting events, discuss the sermon with the shut-in, and be the channel for special messages.

I would protect my child from Saturday night movies and parties and all things that might interfere with his needed rest. Part of the needed preparation for Sunday is a full, normal amount of sleep for children—and parents. The Hebrew idea of the Sabbath beginning on the evening of the day preceding is good.

I have been trying to say that I would help in any way possible to make our church important and interesting in the life of my child. Surely some of these things are practicable and should be included in every child's church experience. I would expect to win loyalty rather than demand it. I would try always to talk the church up and speak well of it. And most of all, I myself would try to be the best example of good churchmanship.

The answer is "Yes, but—."

## Christmas Service for Intermediates

By C. L. ECKERT\*

WHAT KIND of Christmas program shall we have this year?" This question faced the junior high school group of our Sunday school. After a great deal of deliberation it occurred to them that we had never really given any thought as to what other groups in foreign lands might be doing in celebration of Christ's birthday. In other seasons of the year nation may be arrayed against nation, people against people, but at the anniversary of the birth of our Saviour all are drawn toward that common desire to bow in reverence at the manger and worship in humility and love. What more appropriate time, therefore, than this season to encourage a more understanding feeling of brotherhood in the hearts of our youth for those of other nations?

We felt this idea could be accomplished only through music as the chief medium, and decided to use carols from as many nations as possible, no two of these being chosen from the same country. It was obvious that these carols would be unfamiliar to the group, so it was decided to select a choir of twelve to rehearse and sing them. The rest of the group had its part in singing the more familiar songs, but to the choir definitely belonged the task of creating the desired spirit.

The program arranged was as follows, the carols being taken from the *Dillar-Page Carol Book* published by G. Schirmer, Inc., New York.

### CHRISTMAS PROGRAM

"O Come, All Ye Faithful." (Processional by Choir, the Department standing and singing last two verses)

"It Came Upon the Midnight Clear" (Department)

"Listen, Listen, Children Dear" (Choir)—Czechoslovakian Christmas Story, Luke 2:1-20 (Reader)

"O Little Town of Bethlehem" (Department)—American

"I Saw Three Ships Come Sailing In" (Choir)—English Prayer (Superintendent)

"Joyful News, Happy News" (Choir)—Bohemian

"See the Dear Little Jesus" (Choir)—Polish

"We Three Kings of Orient Are" (Department)

Offering

"Bring a Torch, Jeannette, Isabella" (Choir)—French

"When Christ Our Lord Was Born" (Choir)—Italian

"Joy to the World" (Department, standing)

\* Kansas City, Missouri.

Century Photos

*Visits by the pastor to the home stimulate interest in the preaching service*





# A Church-Family Christmas Party

By Vanna Louise Bewell\*

IN PLANNING for a family Christmas party in your church, the secret of your success will be in the originality and ingenuity you use in making use of the rooms and talent you have at your disposal. Because of this fact this program is offered here not with the idea of its being copied, but rather with the idea that it may serve as a guide to your own planning.

The church school auditorium was decorated as any home might be for a Christmas party. There were boughs of greenery, red and green ribbon bows, small trees, and of course, one large tree. Rugs on the floor, with chairs and lamps from the church parlors, added to the attractiveness of the room. The children were to sit on the floor, and the chairs were arranged in semi-circles around the room for the adults. On the platform a table was placed and completely covered with gray velour, and on the top of the table was placed the background for the Creche. All of the decorating was done by a committee of young people, headed by an older young person with artistic ability. The figures for the Creche were purchased the year before from the ten cent store. In order to help children in placing the figures, each one was numbered and a corresponding number put on a tag which was placed on the table in the position of the figure. The positions for the figures were decided by the children.

The children had been previously instructed that they were to go, upon arrival, directly to their departmental rooms, where their teachers would be waiting for them. Stories and games were in readiness for the early comers. The parents and adults of the church gathered in the church school auditorium, where a group of hosts and hostesses greeted them. As far as the program was concerned, everything was kept as informal as possible. There were no announcements; everything moved along just as though the group was a large family gathered for a Christmas party, and various members shared what they would with the whole family. There were some individual instructions and rehearsals, but no general rehearsal.

## The Program

**ENTRANCE OF CHILDREN AND YOUNG PEOPLE** while cornetist and pianist play a medley of Christmas hymns. Use several entrances if possible, but have each group wait until the preceding group is almost in before starting. Lights are dimmed as the last group is seated.

**PRAYER** by pastor

**BUILDING OF CHRISTMAS CRECHE** (*Spot light on table*)

1. Isaiah's prophecy (Isaiah 9:6, 7) read by junior high girl. Carol by entire group, "Joy to the World," first verse.

2. A Child in Bethlehem (Luke 2:1-7) told by a junior.

Songs by beginners and primaries: "In Little Bethlehem," by Wilmot and "Away in a Manger," by Luther.

Figures of Mary, Joseph, and the Child are placed in the Creche by third grade children.

3. The Angels and the Shepherds (Luke 2:8-14) told by a junior. Song by entire group, "Hark! the Herald Angels Sing," two verses.

Figures of angels, shepherds and lambs placed.

4. Story of the Wise Men (Matthew 2:1-12) told by a junior. Song by the entire group, "We Three Kings of Orient Are."

Figures of Wise Men placed.

**CAROL** by entire group: "O Little Town of Bethlehem," three verses.

**POEM** by primary boy:

When Christ was born in Bethlehem,  
Fair peace on earth to bring,  
In lowly state of love He came  
To be the Children's King.<sup>1</sup>

**STORY:** Told by nursery teacher to nursery and kindergarten children as they gather around her chair near the unlighted Christmas tree. As the story progresses the lights on the tree are turned on in sections, beginning at the bottom and finishing with the story, at the topmost star.

## THE BRIGHTEST STAR<sup>2</sup>

Once upon a time, when Christmas was a time of wonder-working, three children who lived in Happy Valley were getting ready for the day. One morning they found a Christmas tree standing in the best room. It was not decorated, and the three children said, "How shall we make it beautiful and light and sparkling?"

Their grandmother lived with them, and she said, "Only by keeping the Christmas Spirit can you make it beautiful and light and sparkling!"

So the children hastened to set the house in order for their mother. When every room was fair, a star was shining on the lowest bough of the tree. Then they finished their gifts for father and mother and grandmother, and when they ran to the tree a row of stars had blossomed on the lower boughs.

Then they packed baskets to take to some neighbors who might not have much Christmas cheer, and when they came dancing home all the middle branches were alight. "What now?" they cried, "for we want it all shining!"

"The birds and the beasts have not had their gifts," said the mother. So they got ready the crumbs and sheaves of wheat for the birds, and prepared extra tidbits for the horse and cow and dog and cat, and they gave food to their friends with caresses and kind words. Then they found all but the topmost branches were alight. By this time it was Christmas Eve, the stars were shining, and it was time to go to bed.

They arose in the early dawn, and under the shining tree they sang their carols, and were glad over their own gifts and over the gifts of the others. No one said, "Is this all?" or "Sister's gifts were finer than mine." Each heart was full of Christmas joy and cheer.

After breakfast they saw someone coming to their door.

<sup>1</sup> Author unknown.

<sup>2</sup> By Violet W. Johnson. Printed in the *International Journal*, November, 1935.

\* Director of Religious Education, First Presbyterian Church, Mankato, Minnesota



It was the boy from the great house on the hill. "We do not want him here," said the oldest child. "He is a bad boy." "He is bringing us gifts," said the second child. "We do not want them. He thinks he is better than we are because he lives in a larger house and has more money." "In the summer he treads on our flowers, breaks our sand villages down on the beach, and frightens our birds," said the little child.

But their kind mother let him in. "Oh," he said, "your tree is shining and mine is dark. Nurse said it was because I had been unkind and selfish all the year, so I am going to try and be better this year. I've brought you some of my gifts, for you do not get as many as I do, and I'd like to share with you."

Then because they were filled with Christmas Spirit, they did not send him away. "We want to thank you for your gifts," they said. "We hope you will find your tree alight, and you may stay and play under our tree and see our gifts."

"Oh, look!" cried all the children, as they ran to the Christmas tree. "The Star! The Star! The Star is bright and sparkling!" For sure enough, on the topmost bough a great star had blossomed out, the very brightest star of them all, and the whole tree was beautiful and light and sparkling.

#### PLAYLET: "The World's Christmas Tree"<sup>3</sup>

*(The children who take part in this playlet remain outside of the room where they can hear the program but not be seen. These children are in costumes of various countries. Unless otherwise indicated, the parts can be spoken by a child of any country. As the tree is completely lighted and the small children have moved away from the front of the room, an AMERICAN GIRL skips into the room and stands gazing at the tree.)*

AMERICAN GIRL: Oh, they've lit it for me! Mother said they would, before they went to the concert. I'm glad they let me stay to be with my tree. I can just look and look and look. *(Walks up to tree and lovingly touches the branches, decorations and lights. Looks at gifts under the tree—story books, dolls, games, balls, top, marbles and a globe. Picks up globe and turns it slowly.)* And Jack didn't forget! I told him I wanted a globe—one that would turn—so that I could see where all the countries were. *(Sits down in chair, still holding globe.)* I'd like to visit all the children of the world—maybe, when I am older, I can. *(Turns globe and points to different countries.)* I wonder what they're doing here in China tonight. And over here in Italy? Oh, wouldn't I have fun if I could visit them all tonight? Then I'd know what all the children do on Christmas Eve. I could see them, and maybe it would be like in fairy stories, at midnight we could all talk and understand each other. Oh, I wish I could bring them all to see my Christmas tree, I'd like it to be their tree too! *(Continues to turn globe round and round. Clock begins to strike midnight, and children of all countries slip quietly into room, coming through audience, until they are close to AMERICAN GIRL. At the last stroke of midnight the GIRL sighs deeply, and raises her eyes to the tree but her gaze is arrested at the sight of the children. She jumps to her feet as children call "Merry Christmas!")* Oh, my wish came true! But tell me, who are you, and you, and you? Did you come to my Christmas tree? But, you're here, and it is the World's Christmas Tree!

ANY CHILD: Yes, we saw your tree shining far away. We wanted to come to your tree because in many of our countries there won't be much happiness this Christmas time, for our leaders have led us into war. We want peace, peace that the Christ Child brought to the world. You have wished us here, and so we came when the clock struck twelve, and



as you thought, at midnight we can all talk and understand one another.

*(Children begin looking at gifts under tree, playing with balls, tops, marbles, dolls, etc. Others begin playing "London Bridge," "Drop the Handkerchief," etc.)*

ITALIAN CHILD *(clapping hands to quiet children)*: We have come from the countries of the world. We are happy here, but some of us are a little lonesome too as we think of Christmas in our homes. In my country the Christmas season is like a carnival or festival. The streets are lined with booths displaying lovely things for sale. People walk about singing and laughing. But we never forget to go to the cathedral for mass on the eve of the birth of Christ. Won't you join me in our special carol, the one our land has given to the world, "O Come, All Ye Faithful"?

CAROL: *(Audience joins children in singing carol)*

ANY CHILD *(After singing of carol)*: I wonder, do you suppose if the leaders of our countries would really come and adore the Christ Child, as we have come tonight, do you suppose we could have a world of peace?

ANOTHER CHILD: When Jesus grew to be a man and was teaching and preaching he told the people that they should "Love one another," and if we love each other then we don't want to hurt each other.

CHILD WITH BOOK: I have found a story about children who discovered how easy it is to hate each other, but one of their sisters helped them to—but that's the story. Do you want to hear it?

ANY CHILD: Please do. *(Children gather round)*

CHILD WITH BOOK: Reads story "Nations Should Become Acquainted"<sup>4</sup>

GERMAN CHILD *(When story is finished)*: I'm proud of that German boy. I wish that all the boys of Germany could learn that better way of making and keeping friends, that better way of having a happy world for everyone. One German priest did his part when he gave to the world that beautiful carol, "Silent Night!" It has gone around the world and is sung wherever the Christ Child is honored. Would you sing it with me now, sing it with the prayer that somehow this song will help bring the world together in peace?

CAROL: *(Audience joins children in singing carol)*

ANY CHILD: Are there more stories about peace in your book?

CHILD WITH BOOK: Let me see. Yes, here is one. Won't you read it for us?

CHILD *(Takes book, and seating himself in chair, reads "The End of the Feud," by Alice M. Pullen.<sup>5</sup>)*

SOLO: "The Son of God Goes Forth for Peace."<sup>6</sup>

AMERICAN CHILD: You've all helped to make this a truly wonderful Christmas Eve. We've learned how to understand one another and to know that we all want to make the teachings of Jesus come true. Your stories remind me

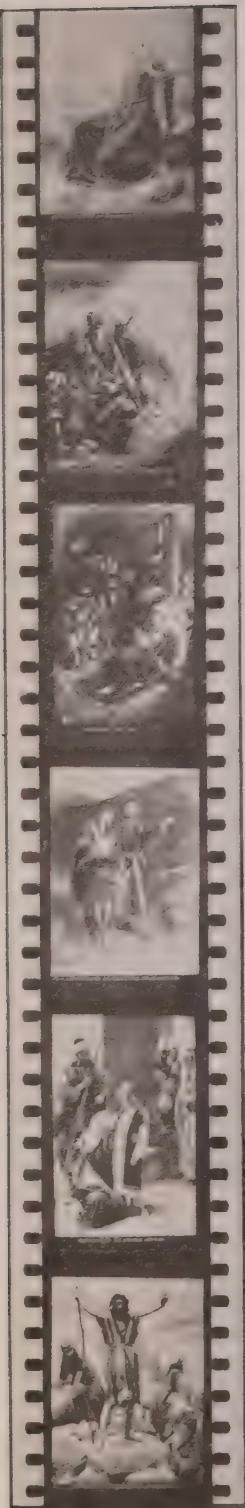
*(Continued on page 16)*

<sup>3</sup> General idea taken from "The Whole World's Christmas Tree" by Florence Brewer Boeckel, National Council for Prevention of War. Rewritten by author.

<sup>4</sup> By Marguerite Harmon Bro. In the November 1939 issue of the *International Journal*, page 24. The poem, "The Son of God Goes Forth for Peace" is in the same number, page 25. Single copies of this number may be ordered for 15 cents each.

<sup>5</sup> This story will be found in the *Pilgrim Elementary Teacher* for December 1938. Published by the Pilgrim Press, 14 Beacon Street, Boston.





Film strips both sides from Harold Copping Bible Picture Series, Part I, Society for Visual Education

EVERY TEACHER is concerned with making his teaching as effective as possible. There are so many things to teach, so little time in which to do it, that we are constantly oppressed by our inability to accomplish more. Moreover, there is the baffling experience of inability to make clear our deepest meaning and experiences because words are so inadequate as a means of communication. The comment of Anne Lindberg on this will be appreciated as profound truth by everyone who has ever tried teaching, "... the things one loves, lives, and dies for are not, in the last analysis, completely expressible in words. To write or to speak is almost inevitably to lie a little. It is an attempt to clothe an intangible in a tangible form; to compress an immeasurable into a mold. And in the act of compression, how Truth is mangled and torn! The writer is the eternal Procrustes who must fit his unhappy guests, his ideas, to his set bed of words. And in the process, it is inevitable that the ideas have their legs chopped off, or pulled out of joint, in order to fit the rigid frame. All of which does not mean one should cease from trying to express the impossible. One should labor at that distant ideal unremittingly, but one should offer the results with some humility."<sup>1</sup>

Pictures are one way of giving reality to teaching such as words cannot. Not every teaching can be given by means of pictures, but when it is possible so to communicate, it is only common sense to use this means. Religious education needs to take account, far more than it has in the past, of the possibility of increasing its effectiveness through the use of visual methods.

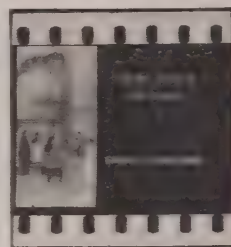
One of the most effective ways of using pictures is by means of projection on a screen. Thus all may see at the same time, images are made sufficiently large to be clear, the teacher may readily point out things to receive special emphasis. The purpose of this discussion is to present the merits and use of a particular kind of projected picture. It is not a part of our purpose to argue the relative merits of still or moving pictures. We assume that there is a place for each type in an educational program. For some purposes the still picture is best adapted, for others the movie.

**What Is a Film Slide?** A film strip (also called film slide) is a series of related slides, usually covering a single subject and presented in their necessary order of sequence. It is made on 35 millimeter motion picture film. When projected it gives a series of still pictures on the screen—not a movie. Each picture on the strip is called a *frame*. Frames are either single or double, depending on the size. The actual measurement of a single frame is  $\frac{3}{4}$ " x

<sup>1</sup> *The Wave of the Future*, p. 6-7, used by permission of the publishers, Harcourt, Brace and Company, New York.

## Teaching with

THIS ARTICLE, together with the additional reviews in the column "Films for Church Use," serves as an addendum to the bulletin **VISUAL METHOD IN THE CHURCH CURRICULUM**. This educational bulletin, prepared by the Committee on Visual Education of the International Council (of which Professor Vieth is chairman) describes the place of visual aids in the church program and gives concrete directions for using them. It should be read before introducing film slides into the teaching program of your church.



1", and of a double frame 1" x 1½". A single frame is the same size as the frames used on theatrical motion picture films, though of course the theater projector with its arc-lamp provides much more light on the screen than we can get with amateur projectors. For a given size picture on the screen, the same projector will give a picture which is twice as bright with a double frame film as with a single frame. However, with a good projector, both will give satisfactory results.

The film has perforations on both edges, which by means of the sprocket wheels of the projector, serve to advance the film through the machine. A strip of film with 50 single frame pictures measures just over 3 feet in length, and with double frame pictures about twice that. In each case an additional 6 inches or more of blank film must be added at each end to serve as "leaders" in threading the film into the machine. Such a strip will easily fit into a container less than 1½ inches in height and diameter.

The photographically inclined reader will recognize the film slide as a "positive," printed on film, and that it may be made from any negative 35 mm. film.

**How Related to the Miniature Slide?** By miniature slide, we mean the 2" x 2" size, growing increasingly popular. Such a slide is usually simply a double frame of film, properly masked around the edges, bound between two pieces of glass or in a cardboard or metal mount. Any double frame film slide may be converted into a series of such slides if the owner so desires, at a cost of approximately 3c per slide for materials.



# Film Slides

## *An Effective Method of Visual Education*

*By Paul H. Vieth\**



**How Projected?** Film slides are projected on the screen by means of a projector specially made for this purpose, which like the film itself, is compact, inexpensive and easy to use. The better ones are adaptable for both single and double frame film and also for individual 2" x 2" slides. Some standard size projectors have attachments for projecting film slides, but the additional cost is just about the same as the price of a separate film slide projector. A projector providing 100 watt illumination and suitable for classes and small assemblies may be purchased for about \$25, while less than \$60 will purchase a projector suitable for the average auditorium.

**Advantages of Film Slides.** It is unfortunate that with the coming of movies and talkies, many people have jumped to the conclusion that the projected still picture ("slide") is out of date. This is true so far as theater showing is concerned. It is not true for the educational use of motion pictures. The educator is concerned most of all with "aids" to teaching. For many subjects the best aid is a still picture which may be kept on the screen long enough for thorough study and interpretation. This is true of art masterpieces, detail of architecture, room arrangements for teaching, etc.

In this article we are dealing with only one type of projected still picture, the film slide. Note some of the advantages of this type:

The material used for film slides is inexpensive, and the process of duplication simple and cheap. Therefore the cost to the consumer

is correspondingly small. They are light and unbreakable, and therefore easy and inexpensive to ship and carry. The pictures are arranged in proper sequence, and after the film is once threaded properly, there is no way in which the slides can get out of order or back-side front or upside down. The projector is small, compact and inexpensive to own and operate. It is the easiest form in which a producer may plan whole programs, and we may therefore expect a rapid multiplication of this kind of material in the future. It is practical and inexpensive to reproduce subjects in full natural color.

Converting film slides into individual glass-bound slides has the advantage of enabling the user to select individual pictures from a series, and of greater protection to the film from dust and scratching. It has the disadvantage of making it harder to maintain the proper order of pictures in the program and of proper insertion of the slide into the machine.

The standard lantern slide is 3½" x 4" in size, and the projector for showing it is comparatively heavy, expensive and cumbersome. Film strips and miniature slides are shown with projectors which are small, compact, inexpensive, and yet very efficient. One type of projector is called "Tri-purpose," meaning that it will show both single and double frame film slides as well as miniature glass slides.

**What Is a Sound Film Slide?** This is simply a film slide such as we have discussed, which is accompanied by a phonograph disc on which is recorded appropriate music, a lecture, or dialogue. The slides must be properly synchronized with the accompaniment. Special machines are available for presenting such sound programs, but the same results may be had with a projector and a phonograph. The records are usually made to play at 33½ revolutions per minute, rather than the much faster speed at which phonographs ordinarily operate. There are many advantages in the sound film slide, such as having accurate interpretations of the pictures by an expert, but the number of such programs available is still very much limited.

**How Secured?** Film slides are usually to be had only by outright purchase, because the cost is too small to justify a rental system. This makes it possible for a church to build up its own library. Sound film slide programs can usually be rented.

### AVAILABLE MATERIALS

The following reviews are intended to indicate typical material which may be had. The list cannot include all existing material, and new programs are constantly being added.



*Center pictures from  
The Boyhood of Jesus,  
prepared by Abbott  
Book. Courtesy Society  
for Visual Education*

\* Horace Bushnell Professor of Christian Nurture, Yale University Divinity School, New Haven, Connecticut.



**Harold Copping Bible Picture Series.** The paintings of Harold Copping are well known and widely used. Here in three rolls of film slide they are made available as an aid in Bible teaching. While the reproductions lose a good deal by being in black and white, instead of color, most of them are clear and effective. A teacher's manual accompanies each roll, giving in brief an interpretation of what each picture represents, and the Scripture reference on which it is based.

Part I—The Life of Christ, 36 frames.

Part II—Stories from the Old Testament, 25 frames.

Parts III & IV—The Life of Paul and the Parables of Jesus, 27 frames

Per roll, including manual, \$2.00 single frame, \$3.00 double frame. Society for Visual Education.<sup>2</sup>

**Religious Education Series.** Twenty-four film strips are available in this series, twelve on Old Testament and twelve on New Testament. The following two are reviewed as typical of the series:

**The Getting of Our Bible.** The story of our Bible is carried through to the publication of the Revised Bible in 1885. The presentation is made by means of diagrams, illustrations of ancient writing, pictures of tablets and papyrus manuscripts, pictures of persons and places concerned in the long history. Very useful in the hands of a teacher who has a good knowledge of this subject and can use the illustrations as a basis for effective presentation of the subject.

**St. Paul's Mission.** The individual pictures in this subject consist of paintings of the life and work of St. Paul, and photographs of places where his work occurred as they appear today, which in some cases must of course show them in ruins. This again is a film slide which will be very useful in helping to make the teaching of St. Paul real, if used by one who can make the pictures live. It would not be very useful as a crutch for one who has only a halting knowledge of the subject.

The entire list of titles is as follows, each title having 50 frames:

**The Old Testament:** The Getting of Our Bible, Reading of Our Bible, Pentateuch, Beginning, Genesis of Israel, Evolution of Jewish Government, Israel under the Judges, Rise of Israel, Holy City, Israel's Decline, Isolated Events, Hebrew Life.

**The New Testament:** Dawn of the Christian Era, Childhood of Jesus, Preparation of Jesus, Ministry of Jesus, Jesus as a Healer, Christ as a Teacher, Activities of Jesus, Closing Scenes of Christ's Work, Arrest and Trial of Jesus, The Crucifixion, Acts of the Apostles, St. Paul's Mission.

Each film, with manual (single frame) .....	\$ 2.00
Each film, with manual (double frame) .....	3.00
Full set with manuals (single frame) .....	20.00
Full set with manuals (double frame) .....	30.00

Society for Visual Education

**The Life and Ministry of Christ in Oriental Art.** The pictures in this filmstrip were selected by Rev. Abbott Book of St. Louis, from his own extensive art library. It will come as a surprise to many that peoples of Oriental countries may present a Christ and other familiar biblical characters with the facial and personal characteristics of their own people, rather than in the traditional form to which we are accustomed, and which is often biased in favor of the nationality of the artist. These pictures are beautiful and full of spiritual meaning, and should lead not only to a better understanding of Christ, but to a more sympathetic feeling toward the Oriental Christian. Titles and text on the film aid in interpretation. 75 frames, single \$2.00, double \$3.00. Society for Visual Education.

**The Nativity of Christ.** By Abbott Book. The 42 pictures in this roll, each with artist and title given on the film, and the additional frames of interpretation and Scripture text, make a delightful program at any time of the year and particularly at Christmas time. Most of the familiar pictures of the Nativity are included, as well as many lesser known ones. Most people will be surprised that there are so many pictures deal-

ing with the birth of Christ. 60 frames, single \$2.00, double \$3.00. Society for Visual Education.

*Additional film strips are reviewed on page 53. "Films for Church Use."*

## A Church-Family Christmas Party

(Continued from page 13)

of one that was told this year in my church school. I'd like to share it with you. \_\_\_\_\_ (name of teacher)

won't you tell again the story of "The Invincible Leader"?

(The TEACHER comes from the audience and, sitting in chair near tree, tells this story. It may be found in the January, 1928 issue, page 28, of the "International Journal of Religious Education"; or in the book from which it was taken: "Children's Story Garden," Brownell, published by Lippincott and Co.

TEACHER (after finishing story): And that's a true story!

Wouldn't it be fine if more people tried that hard to be real followers of Jesus? You've been hearing stories and talking about peace, and that's a good thing to be talking about at Christmas time, because when Jesus was born the angels sang that peace and good will should come to all men. Now I'm wondering if some of you can tell us all what you think peace really is?

THREE CHILDREN (Each recite one section of "What Is Peace" by Florence Brewer Boeckel, from *Through the Gateway*. This was printed in the November, 1940, *International Journal*, page 24, program for December 1.)

CLOSING HYMN: "Peace Hymn of the World," by Charles Coke Woods.<sup>6</sup> (Tune, *Battle Hymn of the Republic*)

Lift high the shining banners with Good Will in every fold.  
Let the angels sing it over as they did in days of old.

To every land in sorrow the glad story shall be told.

Good Will and Peace to men!

**Refrain:**

Peace and friendliness forever, Peace and friendliness forever.  
Peace and friendliness forever, Good Will and Peace to men.

Let all men live as brothers in the friendliest accord.

Let them know the peace and power that true loving will afford.

Let them put their trust in honor, not in cannon or the sword.

For Peace is come to reign!

**SOCIAL HOUR:** During the singing of the last refrain the children return to their departmental rooms for refreshments supplied by the church and teachers in the school. The parents are served coffee and cookies by the social committee of the Ladies Aid.

## So You're Planning a Weekday Church School!

(Continued from page 9)

that is necessary for the most intelligent selection of courses fitted to the situation in the particular community.

### IX

It may be that in an effort to describe the careful procedure that should insure permanent success an impression has been given that weekday church schools can be introduced into a community only with great difficulty. This is not true; but even if it were the truth, the values that are being realized in hundreds of communities are great enough to make it eminently worthwhile to face and overcome great difficulty in starting the enterprise. No other agency of Christian education at the command of the church can reach so large a percentage of the total child population of the community with regular religious training. The weekday church school is the most effective means of "reaching the unreached" with the influence of the Christian religion that has yet been developed in the history of the Protestant Church in America.

<sup>6</sup> Original source not located.

<sup>2</sup> Society for Visual Education, Dept. R.E., 100 E. Ohio St., Chicago, Illinois.



# Advance Is the Word In Christian Education

*By Harry C. Munro*

**A**DVANCE in Christian Education all along the line is the "Spirit of 1940." A conference of denominational and council representatives in Pittsburgh, December 17-19, is planning an aggressive and unified program of "advance." But the advance is already actually well under way in a number of denominations. The Pittsburgh conference will strengthen and undergird these separate programs. It will lay plans for them to move forward through mutual reinforcement into higher levels of achievement as whole communities catch the spirit of the Christian education advance. What are these advance programs like anyway?

LOOK FIRST at the Church School Advance of the Methodist Church (formerly Methodist Episcopal). Reflecting the general secularizing and demoralizing trends in American life in the two decades following the first World War, Methodist church school statistics revealed a steady decline. Secretary Merle N. English of the Board of Education compiled and displayed before his entire field force this alarming record. He even prepared the records for each conference and district, bringing them strikingly before the responsible executives. He compiled evidence that in every case where a definite program for reversing this trend was put into operation, it succeeded. His staff developed attractive literature, posters, tracts, guidance bulletins, and plans for advance. Under the slogan, "Increase Attendance Now," the plan got under way in 1937-38. Emphasis was broader than mere statistics. "Hold those you have." "Enlist new pupils." "Improve the program." Such was the threefold call to action.

The startling results vindicated Dr. English's claim that "Gains can be had in local churches and districts any time we set out to have them." In 1937 the downward trend of two decades continued to the tune of a 68,000 net loss. However, 1938 broke that downward curve with a gain of nearly 17,000. Of the nineteen fall conferences in 1937, seventeen reported losses, only two reported gains. In 1938 sixteen of these same conferences reported gains.

Dr. N. F. Forsyth, successor to Dr. English, continued the Advance program with all kinds of promotional materials: colored photo-posters, tracts, sound films, illustrated lectures, guidance folders. The Advance featured leadership education, home-church cooperation, enrollment of thousands of classes in a "Win-Three Program," field conferences of workers, and general publicity. Gains continue with a rapidly mounting upward curve.

But not alone in the Methodist Church were statistics disturbing. Losses were observed in many other denominations. In none were the gains wholly commensurate with the unfinished task of Christian education.

THE PRESBYTERIAN Sunday School Advance began a two year emphasis the fall of 1939. Six specific goals were set up:

1. An annual increase in attending enrollment of not less than 10 per cent.

2. An annual increase in extension enrollment (Nursery Roll and Home Department) of not less than 10 per cent.
3. An annual increase in average attendance of not less than 20 per cent.
4. The general use of Presbyterian lesson materials (either graded or uniform) in the school.
5. A workers' conference, with a program planned to increase the efficiency of the workers, not less than four times a year.
6. A leadership training class, or classes, each year.

Suggestions to the Publicity Committee for advertising the Advance included in the manual are: 1. Contact local newspapers. 2. Get in touch with local radio station manager. 3. Consider posters and displays. 4. Use church papers. 5. Send letters and postals.

Plans for the Advance are carried in a manual and a series of attractive leaflets.

THE ADVANCE with the Disciples of Christ is a nationwide movement to "Strengthen the Church to Advance the Kingdom of God." The objectives for the five-year program of Advance are:

To advance the Kingdom of God by enlistment of individuals as followers of Jesus Christ and members of the church.

To advance the Kingdom of God by securing within individuals and society an ever-increasing practice of the attitudes toward God and man revealed in the life and teachings of Jesus Christ.

To advance the Kingdom of God by deepening the life of the church, lengthening its vision, broadening its interest and increasing its participation in the total cause of Christ.

To advance the Kingdom of God by increasing the sense of responsibility on the part of individual Christians for the church and its world causes.

To advance the Kingdom of God by increasing the financial support of the church that it may more effectively carry out its program in the community and that it may extend the world causes.

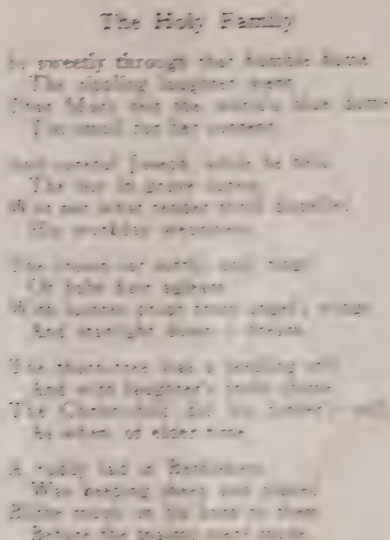
To reach these objectives a Five-Year Program of Advance was outlined for 1937-1942. The emphases for the first three years are: First year: To Strengthen the Church. Second year: The Effective Church in the Community. Third year: The Church in the State and Nation.

"Into the Highway" is a pamphlet of suggestions for promoting attendance at all the meetings of the church and its organizations. This is accompanied by a chart for registering the attendance curve graphically. "Increasing the Regular Sunday School Attendance" is a pamphlet of special suggestions also.

"A PROGRAM OF PROGRESS for Congregational and Christian Churches" does not use the term "Advance" as do the others. Why should it? The monthly denominational

*(Continued on page 32)*



[illegible]

Fritz W. Sippel

For Ministers,  
Teachers, and Worship Committees

I believe in him who proclaimed the love  
 of God to be invincible:  
 Whose cradle was a mother's arms,  
 Whose home in Nazareth had love for  
 its only wealth,  
 Who looked at men and made them  
 see what his love saw in them:  
 Who by his love brought sinners back  
 to purity,  
 And lifted human weakness up to meet  
 the strength of God.  
 I confess our everlasting need of God:  
 The need of forgiveness for our greed  
 and selfishness,  
 The need of life for empty souls,  
 The need of love for hearts grown  
 cold.  
 I acknowledge the glory of all that is  
 like Christ:

The strength of the strong  
The blindness of the blind  
The glory of the glorious  
The measure of man's heart made known  
as Christmas  
The courage of those who dare to be  
not all passion, love and joy  
I believe that only by love combined  
shall the earth at last be purified  
And I acknowledge as I read  
A faith that sees beyond the narrow  
horizon  
A trust in life redeemed that looks be-  
yond our present evil  
And I pray that this redemption may be  
not in vain  
WALTER DEAN HOWES

A CENTURY ago men were to be seen with bated breath, the men of the pen, and waiting with feverish impatience for the latest news of the war. And all the while in their own homes babies were being born. . . . Let us look at some of those babies. Why, in the year, lying midway between Trafalgar and Waterloo (the year the battle of Wagram was fought) there stole into the world a host of heroes! During that one year, 1809, Mr. Gladstone was born at Liverpool; Alfred Tennyson was born at the Somersby rectory; and Oliver Wendell Holmes made his first appearance.

<sup>1</sup> From *The Pilgrim Ship* published by the Womens Press. Used by permission of the National Board, Y.W.C.A.

He was a child in form  
 Another world of things he knew  
 Love the only word  
 His words, but then the chance to teach  
 He gave, to look at stars:  
 The stars, creative arts; and, through  
 The total joy and worth  
 Of all his varied life, to build  
 A life significant.  
 Will such free chance for high delight  
 Be his? I do not know  
 I only hope that those today  
 Who look at tinselled trees,  
 And take gifts, and celebrate  
 The birth of Jesus Christ  
 May know the deeply Christ desires,  
 To give to men  
 Their duty on themselves the task  
 Of giving open roads  
 To him the day born son of man.

M. ELMORE TURNER

Lord and Saviour of those that are poor,  
Free us from the love of money:  
Make us like unto the saints and sages of old,  
Who for thy sake abandoned gladly all  
hope of honour and of worldly gain.  
Knowing beyond all doubt that the only  
true wealth in the universe  
Is a pure heart and a will at leisure to  
serve thee to the uttermost.

Reveal unto us the utter worthlessness  
(Of earthly prosperity, earthly fame,  
earthly dignity  
In view of thine eternal realities.

strip from us ruthlessly all earthly treasures.  
However precious and adored.  
(Continued on page 11)

<sup>1</sup> *From Mountains in the Mist*, by Frank W. Borcham, copyright 1919. Used by permission of

\* From *A Book of Prayers for Youth* by J. S. Heyland. Copyright, Association Press. Used by permission.



# We Could Try That!

Here are ideas that worked. Perhaps you have some too. Why not share them with others on this page? Or have you a question you want answered, or a problem to solve in your church school work? Experimental solutions will be suggested by those who have faced similar problems. This is your page, either to offer or to ask help.

## "I Could Do That Too!"

All mothers are urged to read the following and remember the admonition "Be slow and be wise." The testimony is from a mother who decided really to begin to make her life count in the church. "After years of playing around at 'church work' I decided to make the teaching of religion my avocation and to become an 'expert.' I decided really to have a career outside my home, one that would enrich my personal life, my home life, and improve my ability to guide my own children. So I began to make teaching in the church school a serious business, to read and to attend classes and summer laboratory schools. I found the new religious education literature fascinating and almost thrilling. I found myself in the most stimulating company, young and old. And I began to grow as never before. The last five years have been the richest of my life."

## A Bible Workshop

A Workshop on the Bible was set up for teachers and parents by an interdenominational group in San Francisco, with Miss Frances M. Young, the educational adviser in the Diocese of California, Protestant Episcopal Church, serving as chairman. The "workshop" was open from 4:00 P.M. to 9:15 P.M. with a program that included an opening service of worship, an address on the use of the Bible with children, discussion on the use of the Bible with kindergarten, primary and junior children, an exhibit of books, maps, pictures, texts. After dinner there was an illustrated talk on Palestinian costumes, age-interest discussion groups on Creative Arts and the Bible, and a brief closing service of worship.

## Music and Doubt

The Youth Choir of the First Presbyterian Church of Oklahoma City last winter had the experience of eight weeks of radio broadcasting. The music was combined with the reading of poetry, story telling, reading of Scripture and dramatization. They gave two additional radio programs for the local Y.M.C.A. regular weekly broadcast. They have been invited to towns near Oklahoma City, besides giving several programs in the sanctuary of their own church. The choir appears in the regular morning service of the Youth Church.

Mrs. Samuel G. Hart is the director of the choir. One method used in training was having recordings made of the group singing and studying the results. This gave the director, the organist and the narrative an opportunity to study the quality of the work being done.

The members of the choir always appear in black robes which have a white circular collar. They are required to memorize their words and to learn to sing without music. This gives the singers an opportunity to watch the director making it possible to do much more than sing just words. The training has been of considerable value to the development of character in the boys or girls. It has taught them discipline, self-control, dependability, and has given them the joy of creative activity and the privilege of serving others. One mother said, "Thank you for helping my daughter to grow 'emotionally wholesome' into womanhood."

## A Memory Book for Mothers

The Board of Women of the First Community Church, Columbus, Ohio, has published an illustrated booklet, "A precious record for mothers to keep," entitled, "The First Twelve Years in the Church." It contains graces and prayers, suggestions for pictures and books, the record of baptism, record of promotions, and other features. The illustrations are exceptionally good, the entire booklet being a work of art.

## Chancel Cross Dedication

The following dedication ceremony was held earlier in the year at the Emanuel Evangelical Church of Baraboo, Wisconsin, of which Rev. S. A. Gutsnecht is pastor.

MINISTER: The chancel cross having been anonymously and without solicitation presented by a member of our church and accepted by the pastor and the board of trustees, we herewith express our appreciation to the donor and our sentiments of dedication.

CONGREGATION: We therefore dedicate this cross.

MINISTER: To be a beautiful addition to the symbolism of our church, that it may blend with the various Christian symbols expressed in form and color, to increase the spirit of reverence and worship—

CONGREGATION: We dedicate this cross.

MINISTER: To be a constant reminder of the Christ who gave his life upon the cross for our salvation, that we may ever be conscious of his unselfish suffering and the price paid for our redemption—

CONGREGATION: We dedicate this cross.

MINISTER: To be a challenge for us to live a life of the cross—that we may make the cross of the chancel the cross of our heart, in courageous, sacrificial, daily Christian living—

CONGREGATION: We dedicate this cross.

MINISTER: To be a comfort and strength to the weak, weary or tempted soul, praying, "Simply to thy cross I cling"—

CONGREGATION: We dedicate this cross.

MINISTER: To be a light of hope and salvation unto all the world, that through our lives and labors the Gospel rays of the cross may illuminate the ends of the earth, so that finally all mankind may know that he is "the light of the world"—

CONGREGATION: We dedicate this cross.





JANUARY

# WORSHIP PROGRAMS

## PRIMARY DEPARTMENT

By Phyllis Newcomb Maramarco\*

THEME FOR THE MONTH: *Children of the Bible*

### To the Leader

The worship message of the theme for the month rests in the experience of God which Jewish children had in their deeply religious home life. Our children of today should be guided to an appreciation of the significance of this great Jewish heritage. Through some of the religious experiences common to the Jewish child they, too, may be led to feel appreciation for Jewish practices, and our debt to the Jews for their discoveries of God.

Obviously, this does not mean simply a re-thinking of informational material such as is used in class work, but it means, rather, the use of such worship materials as will encourage a conscious fellowship with God. In fact, the quiet of the chapel, the silent lighting of candles, the re-thinking and evaluating of the day's activities in the presence of soft music, all may lead one into the presence of God even as similar acts of worship did (and still do) in the Jewish home. Therefore, the use of the Bible, Bible stories, dramatizations, and the like, should be only with this vital experience in mind. It is a subtle difference in the use of materials which must ever be well considered in the planning of the leader.

The teacher will undoubtedly wish to do some reading to enrich her own background and preparation. The following books will prove helpful:

*With the Jewish Child in Home and Synagogue*, Levinger. Bloch Publishing Co., 31 West 31st St., New York City.

*The Childhood of Jesus*, Gannett. Sunday School Association, London, England. Chapters on "The Carpenter's Home," "The Village Synagogue," "Holy Days and Holidays," "The Boy in the Holy City."

*Children's Worship in the Church School*, Perkins. Harper and Brothers.

### Activities Which May Lead to Worship

1. Invite a Jewish friend to describe some of the worship and festival experiences in a typical Jewish home.

2. Visit a Jewish synagogue in your community and join in a service of worship. Plan in advance to talk informally with the rabbi following the service, asking him questions pertaining to the form of worship, customs in the homes, and how the Jewish children worship in their church schools.

3. Dramatize a religious festival such as Jesus might have experienced in his home. The Feast of Booths is an example.

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4. Entertain a group of Jewish boys and girls at a midweek party. Sing hymns of praise which are common to both groups.

5. Write some original music for a Bible verse from the Old Testament. Such a verse is Psalm 86:12.

### January 5

THEME: *Finding God in Homes*

If possible, place a picture of "Mary Teaching Jesus to Pray" in the center of worship. Ask the children to be studying it while the prelude is being played. How did Jesus see God's love at work in his home? What things brought Jesus close to God? How did Jesus express God's love?

PRELUDE: "Sarabande" from *Third English Suite*, by Bach

HYMN: "Lord of All"<sup>2</sup>

CHORIC SPEAKING (grade three):

The Lord our God is one Lord: and thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy might.

Thou shalt love thy neighbor as thyself.

Make a joyful noise unto the Lord.

Come before his presence with singing.

It is a good thing to give thanks unto the Lord.

And to sing praises unto thy name, O Most High.

I will praise thee, O Lord my God, with my whole heart.

RESPONSE (sung): "O, Come Let Us Worship"<sup>3</sup>

STORY: "Joshua Learns and Thinks More about God"<sup>4</sup>

GUIDED MEDITATION: Let us be thinking of the many ways in which God works in homes. (A moment of silence.) Let us give silent thanks for happy families and pleasant homes. (A moment of silence.) Let us ask God to help us remember to let his love work through us in our homes. (A moment of silence.) Amen. (During this meditation, quiet music may be played, such as "Theme, Sonata in A," Mozart<sup>5</sup>)

HYMN: "Giving Thanks"<sup>6</sup> (stanzas 2 and 3).

BENEDICTION: May God's love be present in our homes throughout the coming week.

POSTLUDE: "March," Handel<sup>5</sup>

The children will go from their place of worship silently, walking in orderly, though informal, lines.

<sup>1</sup> In Second Year Primary Picture Set, Part III, published by the Judson Press. Also probably found in other primary picture sets.

<sup>2</sup> As *Children's Worship*, Perkins. Pilgrim Press.

<sup>3</sup> *Worship and Conduct Songs*, Shields. Presbyterian Committee of Publication, 1929.

<sup>4</sup> *Little Boy of Nazareth*, Bonser. Harper and Brothers.

<sup>5</sup> *Play a Tune*, Glenn and others. Ginn and Co., 1936.

### January 12

THEME: *God Lives in Happy Families*

PRELUDE: "Song Without Words, Op. 19, No. 4," by Mendelssohn

CALL TO WORSHIP:

Leader: Lift up your hearts.

Children: We lift them up unto the Lord.

Leader: The Lord is nigh unto all them that call upon him.

All: Praise ye the Lord.

HYMN: "My God, I Thank Thee"<sup>6</sup>

STORY:

#### THE SABBATH DAY

It was Friday evening in the little Palestinian village of Nazareth. The sun had just dropped to rest behind the low wooded hills, and the first evening star had appeared to show that the Jewish Sabbath was beginning. The village was hushed and quiet. Even the people moved about softly.

Then, from the roof-top of the synagogue there sounded a call from the trumpet, announcing that the time for Sabbath worship had begun. In each tiny stone house there appeared a candle in the small, high window, twinkling brightly in the gathering darkness of evening. This candle would burn until the Sabbath day was over.

Inside a certain house a Jewish family prepared for the evening meal. The table was ready with its first Sabbath meal of round loaves of unleavened bread, milk, olives, fruit, and honey. The father raised his hand as the family waited silently.

"The Lord bless you and keep you," he said. "Let us give thanks." Then each head bowed low while the father blessed the bread and gave thanks to God for the people who had prepared it.

"Why does every Jewish family keep the Sabbath, father?" asked five-year-old Sarah.

"It is because the Law tells us to," replied father. "The Law says, 'The seventh day is the Sabbath of the Lord thy God, and thou shalt do no work on it.'"

"No work at all?" questioned Sarah.

"No work at all," answered mother. "Today I made enough bread to last through tomorrow. The house has been made fresh and clean."

"And today I helped to bring enough jars of water from the village well to last through tomorrow," added little Joel proudly.

The meal was a happy time, and following it the family left together for the synagogue. Not even a dish was washed, for did the law not say there was to be no work done on the Sabbath? A long, long service followed, and by bedtime Sarah and Joel were quite ready to roll their sleeping mats on the floor of the little house and go quickly to dreamland.

The next day more long services were held at the synagogue. Sarah and Joel joined with the others in repeating the Psalms and singing the hymns of praise to God. They felt God was very close to them in the quiet of the synagogue, among loving families and friends, with the rabbi saying beautiful words from men of old.

The Sabbath day wore on, but it never dragged for Sarah and Joel. The happy family was together for a joyous gathering. Other children came to the home to play games and hear stories. Mother rested, free from work and the care of her home.

Then the darkness of evening slowly gathered again. The first stars appeared, and once more the call of the trumpet was heard from the roof of the synagogue. The streets of the village

<sup>6</sup> *Sing, Children, Sing*, Thomas. Abingdon, 1939.



were again astir. Each home bustled with work. The Sabbath day was over.

# POEM:

## SABBATH EVE<sup>7</sup>

My mother cleaned the house today,  
Till all was shining bright;  
For Sabbath Queen is on her way,  
And she will come tonight.  
Said mother: "Little son of mine,  
The house is clean and sweet;  
I've blessed the candles that will shine  
To guide Queen Sabbath's feet.  
But, little son, have you swept clean  
Your heart and set a light  
Within your soul for Sabbath Queen  
When she comes here tonight?"

SOLO: "The Quiet Sabbath Day"<sup>8</sup> (sung from the rear of the chapel).

PRAYER: O God, we stop on this Sabbath day to think more about you and your work in the world even as Jewish friends have shown us how to do for many, many years. Help us to make this a joyous day, filled with new discoveries of you. May we learn to make it a pleasant day for others, too. Amen.

Response: "If with all your Hearts"<sup>2</sup>

LEADER: Let us remain seated for our last hymn, with eyes closed and hands loosely folded in our laps. As we sing the words, let us think of what they mean. Perhaps this hymn will bring us close to God.

HYMN: "Lord of the Sunlight"<sup>9</sup> (Followed by a few measures of quiet music while the children remain seated).

QUIET RECESSIONAL: "Chorus," Gluck<sup>5</sup>

## January 19

THEME: *God Is Found in Festivals*

Be re-thinking your worship center from time to time. Re-read the suggestions for a worship center in the January 1940, *Journal*. Today a beautiful framed picture of Hofmann's "Christ Among the Doctors"<sup>10</sup> may be hung against the curtains. Lighted candles in lovely holders may be placed on either side of the picture. Allow ample time for study of the picture, since the setting will be new to many children. "What do you think Jesus is saying to the rabbis? What might he be telling them about God's love at work in the world?"

PRELUDE: "Cradle Song," by Hauser<sup>5</sup>  
Share aloud the thoughts about the picture following the prelude.

HYMN: "Call to Worship"<sup>6</sup>

LEADER: Many years ago, Jewish pilgrims found their way to the temple at Jerusalem once each year. As they went, they often praised God through some of their Psalms. One such song of praise was Psalm 100. Let us, too, praise God now in this same way.

PSALM 100.

STORY:

### THE PASSOVER FESTIVAL<sup>11</sup>

Jesus, his brothers and sisters and mother, went every April to the Passover Feast in Jerusalem. There was great excitement in the Nazareth home as they prepared for the journey.

<sup>7</sup> From *With the Jewish Child in Home and Synagogue*, Elma Ehrlich Levinger. Bloch Publishing Co. Used by permission of the publisher.

<sup>8</sup> *Child Life in Bible Times*, Florence M. Taylor, Cooperative Vacation School Text.

<sup>9</sup> *Song Friends for Younger Children*, Blashfield. Vaile Publishing Co. 1931.

<sup>10</sup> See prices below in Junior programs, "Aims for the Month."

<sup>11</sup> From *Thoughts of God for Boys and Girls*, 1940. Connecticut Council of Churches. Used by permission.

Mary and Jesus' sisters packed the lunch of grapes, fresh melons, figs, tiny loaves of bread and honey cakes. James and Josie prepared the donkeys; Jesus, Judas, and Simon made sure that all work was finished around the house.

Then the long journey began. On the way they joined other pilgrims. As they caught the first glimpse of the gleaming temple of Jerusalem they quickened their steps.

How excited everybody was! New earthen platters and bowls were prepared and old dishes were scoured clean for the feast. Lambs were bought and taken to the Temple where long rows of priests waited to prepare them for the festival. Then they were taken home.

When the trumpets blew each family sat down for the Holy Supper of bitter herbs, sweet fruit sauce, unleavened biscuits and lamb. A cup of water and wine was passed and thanks were given to God. Herbs were dipped in the sauce, tasted, and thanks were given for each. Then the impressive story of the Hebrews' escape from Egypt was told and the first part of the Hallel (Psalms 113-118) was sung. "This is the bread of affliction," intoned the elder, taking a morsel of the unleavened loaf. Prayer followed. "This is the body of the Passover," said the elder and the solemn eating of the lamb began.

Everybody ate in the Eastern way, seated around common dishes. More Psalms were sung and everyone felt a deep inner joy as the meal came to an end with the words, "O give thanks unto the Lord for He is good, for His mercy endureth forever."

PRAYER: O God, as we hear how others have come close to you through the great festivals of their church, we, too, are drawing close to you in the quiet and the music of our own church. May our worship together help us to be even closer to you as we sing and say our praises and thanks. Amen.

LEADER: Shall we sit quietly while some lovely piano music is played? Loveliness reminds us of God. At this time, let us be thinking of how we can come nearer to God through music, song, story, and prayer.

MEDITATION MUSIC: "Lullaby," von Weber<sup>5</sup>

HYMN: "My Father's House"<sup>6</sup>

RECESSIONAL: "March," Raff<sup>5</sup>

## January 26

THEME: *God Lives in Happy Families*

PRELUDE: Adagio, by Mendelssohn<sup>6</sup>

PSALM 100 (in unison).

HYMN: "Let Us With a Gladsome Mind"<sup>12</sup>

STORY: "The Boy Jesus Worships God In His Home"<sup>13</sup>

PRAYER:

Leader: For homes which tell of thy loving care;

Response: Father, we thank thee.

Leader: For mothers and fathers who love us and help to make home a happy place.

Response: Father, we thank thee.

Leader: For brothers and sisters with whom we play;

Response: Father, we thank thee.

Leader: For the chance we have of working together and playing together in the family;

Response: Father, we thank thee.

Response: "Hear Us, Our Father"<sup>6</sup>

<sup>12</sup> *Hymnal for Boys and Girls*, Parker and Richards. D. Appleton-Century Co., 1935.

<sup>13</sup> *International Journal of Religious Education*, Dec., 1939, page 21.



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HYMN: "For the Beauty of the Earth" (1 stanza)

RECESSIONAL: "Allegretto," by Mendelssohn<sup>5</sup>

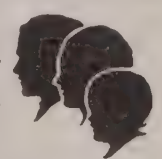


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# JUNIOR DEPARTMENT

By Ethel Tilley\*

QUARTERLY THEME: *The Church in the World and in Our Lives*

## Aim for the Quarter

Group loyalty is developing rapidly in boys and girls of junior age. Our aim for the quarter is to attract loyalty to the church.

Activity, not intellectual belief, is the normal junior's expression of loyalty to the church. Therefore, make much of the weekly offering and of service projects during these three months. Bind the daily living of each child to the church. If he earns and saves money each day for the church, the church is part of him and he feels his affiliation with the church. In pre-session activities or in a part of each class period plan for ways of bringing in money for the church program. Do this by respectable means, not by begging, and not by selling products for the enrichment of manufacturers competing unfairly with local merchants by giving a church organization two and a half cents out of each twenty-five cents secured for a nineteen cent article. Be on the alert to link service projects of your church explicitly with implications of the worship programs.

THEME FOR JANUARY: *Jesus and the Church of His Day*

## Aims for the Month

In January, since many of us are studying the stories of Jesus as preserved for us in the Gospels, we may fittingly stress use of the Bible as one aspect of church activity.

The church rests on the Bible, and the Bible grew out of the church, first Jewish, then Christian. As we move from the theme "The Bible in the World and in Our Lives" to "The Church in the World and in Our Lives," let us urge the juniors to bring their own copies of the Bible to the church. Plan your worship programs with the expectation that each worshiper will have his own Bible with him. Give some pre-session time to practice in finding passages in the Bible, especially the passages you plan to use.

One aim for the month is to develop in the children habitual expectation of reading the Bible and hearing it read in the church and to train them to handle it and read it intelligently in church themselves.

A second aim is to motivate memorizing of great Bible passages. We criticize the old Chinese educational system for its almost exclusive emphasis on memorizing the classics. We emphasize relating all material in an educational program to the immediate interests of the pupil. Perhaps in material to be memorized we have gone too far away from the Chinese. The Chinese children memorized classics which they probably did not understand, but in their adulthood the classics were an ever present part of their thinking equipment. It is a pity to spend five or ten years memorizing rhymed verses which reach not beyond the horizon of the twelve-year-old mind, especially considering the fact that few people spend time in memorizing at all after they are fifteen. Our thinking is limited by our thinking equipment, and our equipment is the sum of facts and words which we have appropriated in the literal sense of making them our own.

For most juniors the suggestion that they will some day need Scripture passages to help them meet a problem will probably not be so good motivation as the simple interest in Jesus' facile use of the Scripture he learned in his youth.

Boys and girls who are reaching the point of expressing loyalty to Jesus by personal choice are ready to decide that if Jesus thought it right and wise to study and memorize the Bible, they will follow his example.

For the month of January make the center of attention a copy of Hofmann's "Christ among the Doctors." The picture may be secured from the Perry Pictures Company, Malden, Massachusetts. In the ten by twelve inch size, ten cents if one of an order of six or more pictures; in the thirteen by eighteen inch size, one dollar if one of an order of two or more pictures; in the nineteen by twenty-six inch size, \$1.50 if one of an order of two or more pictures. (This picture is also suggested for primary worship, January 19.)

## January 5

THEME: *Jesus' Bible*

PRELUDE: "O Jesulein süß, O Jesulein mild," by J. S. Bach<sup>1</sup>

DOXOLOGY (for the month): "For the Beauty of the Earth," stanza beginning "For thy church," or "Praise God from Whom All Blessings Flow"

CALL TO WORSHIP:

Praise ye Jehovah.  
Praise ye the name of Jehovah;  
Praise him, O ye servants of Jehovah,  
Ye that stand in the house of Jehovah,  
In the courts of the house of our God.  
(Ps. 135:1-2)

HYMN: "The God of Abraham Praise"

SCRIPTURE: Luke 2:41-52 (substituting "Jesus" for "his" in verse 41)

HYMN: "Our Church"<sup>1</sup> (Be sure that the continuity of thought is unbroken and that the children are aware that the first and third verses of this hymn bind the reading of the Luke passage to the giving of gifts through the church.)

OFFERING

Response: "All things come of thee, O Lord"

CONVERSATION WITH SCRIPTURE

Did Jesus have a Bible? What books were in his Bible? Did he have a copy of his own? (Here will be the time to appreciate the function of the church in preservation of Holy Scripture.) Did Jesus go to Sunday school? Who probably taught him his first Bible verses? Who taught him later? (Use Luke 2:46, explaining that the teachers or doctors were teachers of the sacred writings. Make it clear that Luke does not report that Jesus was teaching the doctors; he was "hearing them and asking them questions.") They were amazed at his understanding of what they said and at the understanding of the Scriptures he showed in his answers to them when they quizzed him. What does this imply as to time Jesus had spent studying the teachings of his people before he was twelve years old? Use Luke 2:52, suggesting that his parents taught him many of the things he knew.) Did Jesus study his Bible? Well, let us see. (Choose from the passages given below, according to your time schedule and according to the interest you can arouse in reading from the Bible. You may wish to break the Bible reading with a song. You may wish to show pictures illustrating the passages from the Gospels.) Tom, will you read us a story about Jesus?

Tom reads *Matthew 4:1-4*. Let us all turn to Deuteronomy 8:3. This is the report of a talk Moses gave to the Children of Israel. All read *Deuteronomy 8:3*. Out in the wilderness, far away from a synagogue where there would be a Bible, Jesus knew that Moses had said to the Children of Israel, "Man doth not live by bread only, but by everything that proceedeth out of the mouth of Jehovah."

<sup>1</sup> In *Hymns for Junior Worship*, Westminster Press, 1940. All hymns suggested for January are found in this hymnal.

Tom reads *Matthew 4:5-7*. Let us turn to Deuteronomy 6:16. This also is the report of a talk by Moses. All read. Out in the wilderness, away from books, Jesus knew that Moses had taught that men must not tempt God.

Tom reads *Matthew 4:8-11*. Let us read Deuteronomy 6:13.

Ruth reads *Luke 4:16-21*. Let us all read Isaiah 61:1-2. Jesus had studied these words in his Bible and made them his ideal, so that he could say to his neighbors in Nazareth, "What Isaiah wrote about I am."

Jack will read *Matthew 21:12-13*. Let us read together *Isaiah 56:7* and *Jeremiah 7:11*. When Jesus found men making money right in the Temple by selling sacrifice animals and birds and Temple money to people who came from far away, he rebuked them with words he had memorized from Jeremiah and Isaiah: "You make my house a den of robbers. My house shall be called a house of prayer."

When Jesus was asked what was the great commandment, he quoted from his Bible. Jim reads *Matthew 22:34-40* and all read *Deuteronomy 6:5* and *Leviticus 19:18*.

And when Jesus hung on the cross, he quoted a Psalm. I read *Matthew 27:46*. Let us all read *Psalm 22:1*.

Yes, we know that Jesus had studied his Bible and memorized many, many Bible verses. So we know that his thought traveled on from twenty-second Psalm, which he quoted aloud, to the strong, helpful words of the twenty-third psalm. This Psalm is a part of Jesus' Bible which we all know. Let us repeat the twenty-third Psalm, which Jesus knew and loved. All recite the twenty-third Psalm.

PRAYER:

O God, our Father,  
Thou hast given us thy commandments  
That we should keep them carefully.  
We shall not be ashamed  
When we keep all thy commandments.  
Thy word will we store up in our memories  
That we may do no wrong.  
Help us to live each day  
So as to keep thy law.

(Free paraphrase of Ps. 119:4, 6, 11, 5)

## January 12

THEME: *Worshipping with the Congregation*

PRELUDE: "O Jesulein süß, O Jesulein mild,"<sup>1</sup> by Bach

DOXOLOGY

CALL TO WORSHIP:

(See program for Jan. 5)

HYMN: "Holy, Holy, Holy"

PRAYER:

O God, our Father, we pray thee to let thine eyes be open, and to let thine ears be attentive unto the prayer we make in this thy house. Let us feel thy presence here. Help the minister of this church to do his work well. Let us all be happy in doing good for others through this church. Bless us with thy love and kindness. For Jesus' sake. Amen. (A free adaptation of 2 Chronicles 6:40-42.)

LEADER:

Last Sunday we read about the trip Jesus made to Jerusalem with his parents when he was twelve. (Brief conversation: Jesus' mother telling him of the time she and Joseph took him to the Temple when he was a baby; the Passover; becoming a Son of the Law.)

As Mary and Joseph and Jesus went up to Jerusalem, they were members of a church congregation marching instead of sitting in pews. As they marched over the hills, they sang hymns of praise to God. These hymns were called psalms of ascent. They are numbered in our Psalter as Psalms 120 to 134. We have memorized two of them.

\* Dean of Women and Professor of Philosophy and Psychology, Hastings College, Hastings, Nebraska.



SCRIPTURE: Psalms 121 and 122 recited by all.

HYMN: "Sabbath Prayer" or "O Master Workman of the Race"

SCRIPTURE: Luke 2:41, 42 (Or tell story, "Jesus Worships in the Temple," below in Intermediate program for January 12.)

Follow this reading with conversation stressing the coming together of God's people from all parts of Palestine, and the blessing that came to them—God was revealed to them—when they met together to worship. Remind them of the rest of the story—that Jesus was so interested in this group worship that he forgot everything else for three days.

SCRIPTURE: Matthew 21:12-14

Explain (supplementing the reference of January 5) that the pilgrims could not bring animals and birds for sacrifices and must pay whatever these traders charged. Explain also that money from many parts of Palestine must be exchanged for Temple money, and the money changers charged high fees for the exchange. Jesus entered into the worship customs of his people, but he stressed prayer rather than animal sacrifice. In Christian worship no animal sacrifices are offered. Jesus apparently thought it natural that he should heal the blind and the lame when he was in the Temple. This is service for living people instead of sacrifice of animals. It is fitting that offering money for service should be a natural part of our worship.

SCRIPTURE: Luke 20:1a, 21:1-4

HYMN: "Our Church"

OFFERING

Response: "All things come of thee, O Lord"

## January 19

THEME: *Learning with the Congregation*

PRELUDE: "O Jesulein süß, O Jesulein mild,"<sup>1</sup> by Bach

DOXOLOGY

CALL TO WORSHIP:

Leader:

Blessed is the man that walketh not in the counsel of the wicked.

Nor standeth in the way of sinners,

Nor sitteth in the seat of scoffers:

But his delight is in the law of Jehovah;

And on his law doth he meditate day and night.

Response:

We will meditate on God's laws,

And have respect unto his ways.

We will delight ourselves in his commandments:

We will not forget his word.

(Ps. 1:1-2 and an adaptation of Ps. 119:15-16)

HYMN: "Come, Thou Almighty King"

SCRIPTURE: Mark 1:14-20

HYMN: "Dear Lord and Father of Mankind," stanza beginning "In simple trust"

SCRIPTURE: Mark 1:21-28

TALK (by leader):

(a) The difference between the Temple as a central place for worship and the synagogue as a local center of instruction.

(b) Jesus led his followers to the Synagogue on the Sabbath.

HYMN: "Just as I am, Thine own to be"

SCRIPTURE: Luke 4:14-22

LEADER: Yes, he was the son of Joseph, the carpenter. But he had learned God's law perfectly and had kept God's law perfectly. Therefore, he spoke about God's law with "words of grace."

PRAYER HYMN: "O Master Workman

of the Race"

LEADER: We have been thinking this week about preaching good tidings to the poor, of restoring sight to the blind, of doing good to all kinds of needy people, and for that purpose we have brought gifts of money this morning.

HYMN: "Our Church"

OFFERING

Response: "Our Gifts We Share" ("Thy work, O God, needs many hands")

## January 26

THEME: *Working with the Congregation*

PRELUDE: "Incline Thine Ear," by Himel<sup>2</sup>

CALL TO WORSHIP (spoken or sung):

The Lord is in his holy temple:

Let all the earth keep silence before him.

SILENT PRAYER

HYMN: "Faith of Our Fathers"

SCRIPTURE: Colossians 1:18a (substituting "Christ" for "he"); 1 Corinthians 12:12 (omitting "For"), 14-17, 21; 1:10; 3:9a. These passages are to be typed and read as a continuous whole.

HYMN: "Forward Through the Ages"

PRAYER (read or sung in unison or read by leader): "O Master of the loving heart"

STORY:

How MUCH CAN TWO DOLLARS DO?

Patty and Peter heard a missionary speak in the junior department one Sunday morning. The missionary said, "I know a little Chinese girl named Sweet Flower who is twelve years old but can not read a book or sing a song because there is no day school or Sunday school for her to attend. There is no doctor in the town where Sweet Flower lives and her baby brother is so sickly that we are afraid he never will grow into a healthy boy able to run and play or work. I know another little girl who works all day long every day in a cotton mill. She cannot read or write or sing. She has never had a birthday party. She has never even been to a party. She is marched off at night to a bunk crowded in among the bunks of other girls. She lives just as if she were in a prison."

The next Sunday a man who had visited India spoke to the junior department. He said, "I visited a part of India where boys and girls never have enough to eat because they do not know how to raise good crops or to raise chickens that lay enough eggs or cows that give enough milk. There are lepers in that village too. You have seen pictures of these unhappy boys or girls with their fingers and toes beginning to fall off from the dreadful disease of leprosy. Most of these cases of leprosy could be cured, for doctors have discovered how to treat leprosy, but there is no doctor in this village. I saw two blind boys who could see if operations were performed on their eyes."

Patty said, "I want to teach Sweet Flower to read the Bible and story books and to sing songs and to take care of her baby brother, so he won't be sick."

"Did I tell you that Patty and Peter are twins?"

Peter said, "I want to make those two blind boys able to see. I want to cure those lepers. I want all the people in that village to learn how to get plenty of good things to eat."

So Peter and Patty worked and saved and saved, till by and by each had a dollar.

Now this is a nonsense story, and right here the nonsense begins. Patty and Peter walked from their home in Pennsylvania to San Francisco. They boarded a big ship and crossed the Pacific Ocean. When they reached China, they went to see Sweet Flower.

Patty said, "See here, Sweet Flower, this is the way to read the Bible and story books, and

this is the way to sing songs. Now I will tell you how to take care of your brother so that he will grow up to be as strong as my twin brother Peter."

So Sweet Flower knew how to read the Bible and story books and sing songs and make her brother healthy and husky.

Patty and Peter went to the cotton mill and found a little girl. Patty said, "Here is a good home for you, and it has four parties a year in it and a good soft bed, and you need not work all day in a cotton mill that is just like a prison."

So the little cotton mill girl had everything she needed, and Patty and Peter went to the village in India.

Peter said to the men, "This is the way to plant your crops and take care of your chickens and cows so that you will all have plenty to eat." He found two boys with leprosy and gave them some leprosy medicine. He found two blind boys and took a knife and cut the blindness out of their eyes.

"Now we can go home," said Peter, and they went home.



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<sup>2</sup> In *Singing Pathways*, compiled and arranged by Mary Stevens Dickie. Cincinnati: Powell & White, 1929.



(Let the children tell how this is a nonsense story. For example, how could Patty and Peter walk to San Francisco from Pennsylvania? How long would it take them? How long would their shoes last? What would they eat? How would they get over the Rockies or the great plains? A dollar would not pay for a trip across the Pacific. How could Patty teach Sweet Flower how to read when Patty does not know the Chinese language? How many years ought Sweet Flower to go to school to be well educated? Where would Patty find a home for the cotton mill girl? What about other cotton mill girls? Peter could not speak the languages of India. He does not know how to cure leprosy or teach agriculture or restore sight. What about other lepers and blind folk?)

Now here is a sense story.

Peter and Patty worked and worked and saved and saved, till by and by each had a dollar. "What are you going to do with your dollars?" their chum Jim asked.

"We are taking them to church for the missionary offering," said Peter.

"What's that good for?" Jim asked.

"It's good for a world of good," said Patty.

"Our church has over seven hundred members, and every member will bring some money for the offering. Then there are hundreds of other churches all over the United States, and they all bring their money. Some church officers send the money all around the world."

"What good will money do rolling around the world?" Jim asked.

"It will help pay for a school and a doctor in China, where Sweet Flower lives," said Patty. "And it will help pay for a boarding school for little girls who used to have to work in a mill like a prison all day."

"It will help keep an agricultural school going," said Peter, "so people in India can learn how to keep plenty of food on hand all the time. It will help pay salaries of doctors who will cure lepers and make blind boys see out of their eyes."

"Do your dollars do all that?" asked Jim.

"They help do it," Peter explained. "We couldn't do much of anything with two dollars just by ourselves. But we belong to the church, so our dollars go a long way."

"Mother says," Patty added, "that she thinks that about the most wonderful thing about a

church is the way so many people working together can perform regular miracles that everybody would like to see happen but nobody could do a thing about if everybody tried to do something by himself."

"I never thought about a church like that," said Jim. "I've only a half dollar. Do you suppose?"

"Why, if you only had a penny, it would help," Peter assured him. "You can join our church this morning."

Patty and Peter and Jim went off down the street toward the church. They knew that they counted for something all around the world, for they were members of the church, which covers the earth.

SCRIPTURE: John 14:12, preceded by the words, "Jesus said."

HYMN: "Our Church"

OFFERING

Response: "Our Gifts We Share" ("Thy work, O God, needs many hands")

## INTERMEDIATE DEPARTMENT

By Frances Nall\*

QUARTERLY THEME: *The Church in the World and in Our Lives*

THEME FOR JANUARY: *Jesus and the Church of His Day*

The aim of these worship services is to help the junior high student to see and appreciate what Jesus got from his synagogue experience and to inspire them to follow Jesus' example in their own church life today.

### The Worship Centers

For the first Sunday of January, arrange the chairs in the department in a circle around the room (if possible). In the center simulate a camp fire by using a red lantern or electric light bulb covered with twigs and branches of trees. Dress nine or less of the junior high pupils in Palestinian costumes, using sheets, bathrobes, and colored scarfs if your church has no costumes available.

For January 12 use on the altar the picture of "The Boy Christ in the Temple" by Clementz. This may be ordered from the Pilgrim Press, 19 South LaSalle Street, Chicago, Illinois.

On January 19 place on the altar a scroll, which one of the boys' classes should make. Tack or glue to two pieces of wood which are about fifteen inches long and an inch in diameter a piece of white wrapping paper ten inches wide and four feet long. On this scroll let a pupil copy today's Scripture and have the scroll rolled up except for about twelve inches where the Scripture is copied. As the prelude is being played let two students light the white candles on either side of the scroll.

On January 26 use the picture, "The Lost Sheep" by Alfred Soord on the altar. Order number A-C-27 from The Pilgrim Press for twelve cents.

### January 5

THEME: *Jesus Learns the Old Testament Stories*

PROCESSIONAL (by intermediates in Pales-

tinian costumes): "The House of Prayer" (in *Singing Worship* by Edith Lovell Thomas)

CALL TO WORSHIP: Psalm 91:1-2

HYMN: "We Would See Jesus"

LEADER'S STATEMENT: Often Jesus would go with his family and friends on a hike to the top of a hill near Nazareth and in the cool of the evening the group would sit around the campfire and sing their hymns, the psalms, and the older men would tell the stories of the early Hebrews which we now have in our Old Testament. Today shall we imagine that we are sitting in a big circle on the top of a hill near Nazareth? It is twilight. In the center of our circle (the boys and girls dressed in Palestinian robes should go to the center of the circle at this time) sit the most learned men of Nazareth who are going to tell the stories of the early heroes and lead in the singing of the psalms. First we shall sing Psalm 23.

HYMN: "The Twenty-Third Psalm" (in *Singing Worship*) or "The Lord Is My Shepherd, No Want Shall I Know" (in *The Church School Hymnal for Youth*)

EARLY HERO STORIES:

Leader: As soon as any of you, students, recognizes the hero story which these ancient story-tellers will narrate, stand up quietly in front of your chair until almost everyone is standing. Then I shall ask someone to name the hero of the story. (Each pupil who tells a story should substitute for the name of the hero the phrase, "an ancient Hebrew," as: instead of saying, "Abraham left Ur of Chaldaea," say, "An ancient Hebrew left Ur of Chaldaea.")

First Palestinian: Tell the story of Abraham (Genesis 12:1-10; 13:1-18; 18:1-8; 21:3; 22:1-14; 25:7-8, or as found in *How the Early Hebrews Lived and Learned* by Edna M. Ben-ser.)

Second Palestinian: Tell the story of Joseph (Genesis 30:24-46; 37:1-36; 39:1-6, 20-23, and chapters 40-46, or story, "A Reunited Family" in *International Journal of Religious Education* for October, 1940, page 23.)

Third Palestinian: Tell the story of Ruth (Ruth chapters 1-4 or story "Ruth, The Foreigner" in *International Journal*, December, 1936, page 5 and in *The Children's Bible* by Sherman and Kent.)

Fourth Palestinian: Tell the story of Samuel (1 Samuel 1:19-21, 24-28; 3:1-21 or story,

"Samuel," in *How the Early Hebrews Lived and Learned*, page 216).

HYMN AND SCRIPTURE (responsively by the pupils in Palestinian costumes and the rest of the intermediates):

Fifth Palestinian: Psalm 19:1

Intermediates: First stanza of "For the Beauty of the Earth"

Sixth Palestinian: Psalm 24:1-2

Intermediates: Second stanza

Seventh Palestinian: Psalm 119:18

Intermediates: Third stanza

Eighth Palestinian: Psalm 104:24

Intermediates: Fourth stanza

Ninth Palestinian: Psalm 107:21

All: Fifth stanza

PRAYER (the nine students stand facing the campfire with heads bowed and one of them prays): Dear Father, from whom cometh every good and perfect gift, we call to memory thy loving kindness and thy tender mercies which thou hast shown to thy people from the time of Abraham to the present day. With our grateful hearts we lift up to thee our praise and thanksgiving for all the comforts and happiness of life, for our homes and loving parents and for the love and good will of all people.

Dear Father, having praised thee with our lips, grant that we may also praise thee in our actions today and everyday. Amen.

Response: "Almighty Father, Hear Our Prayer" by Mendelssohn

HYMN (recessional to classes): "Fairest Lord Jesus"

Interpretation (Given before the hymn is sung): This hymn was written in 1677 and was sung by the German pilgrims on their way to Jerusalem. It was not translated into English until ninety years ago. It is based on Psalms 8 and 27 which Jesus probably sang as a boy. Let us think especially of Jesus singing these verses:

One thing I asked of the Lord, that will I seek after:

That I may . . . behold the beauty of the Lord. (Psalm 27:4)

When I consider thy heavens, the work of thy fingers,

The moon and the stars, which thou hast ordained;

\* Teacher of intermediates in Weekday School of Religious Education; Educational Director Trinity Church School, Kansas City, Missouri.

What is man, that thou art mindful of him,  
And the son of man, that thou visitest him?  
For thou hast made him but little lower than  
God,  
And crownest him with glory and honor. (Psalm  
8:3-5)

January 12

THEME: *Jesus Worships in the Temple*  
PRELUDE: "Andante" by C. W. von  
Gluck (in *Masterpieces of Piano*  
*Music*)

CALL TO WORSHIP: "The House of  
Prayer" (in *Singing Worship*) or  
"The Lord is in His Holy Temple"

HYMN: "Houses of Worship" or "O  
Jesus, Once a Nazareth Boy"

STORY (by a student):

#### JESUS WORSHIPS IN THE TEMPLE

Just a faint pink glow showed in the east,  
as Jesus sat up on his pallet which he had  
spread on the flat roof top the night before. A  
cool sweetness lay over the crowded city which  
would so soon buzz with the voices of many  
pilgrims who had come to Jerusalem for the  
Feast of the Passover. It had been dark when  
the group from Nazareth had reached Jerusalem.  
Jesus with Joseph and Mary had gone at once  
to the home of a relative without getting a  
glimpse of the Temple. They were so tired  
from their journey that they fell asleep im-  
mediately.

For days and days Jesus had been thinking  
and dreaming of seeing the Temple. He was so  
eager to catch a glimpse of its snowy marble  
walls, and golden turrets that he could sleep no  
longer. The birds themselves were not yet awake  
except for an occasional chirp of an early riser.  
Jesus sat up and strained his eyes in the direction  
which Joseph had said the Temple stood. Jesus  
chanted softly to himself, "Today I shall see  
the Temple. Today I shall see the Temple."

Joseph was awakened by the stirring of the boy  
and asked quietly, "What is it, lad?"

Jesus whispered so as not to awaken those  
sleeping, "The dawn is coming. May we not  
creep softly down the steps and be the first to  
enter the Temple of worship?"

"Let us stay here, lad, for from this house  
top we can see the first rays of the sun as it  
reflects its beauty in the gleaming white marble  
and the golden turrets of the Temple. We can  
watch the priest standing on the highest pinnacle  
looking for the break of day. As he sees the first  
ray of sunshine he will signal the trumpeters,  
who will play their silver music. Then the great  
gates of the Temple will swing open for the  
worshippers to enter. We can also watch the  
white robed priests as they march into the  
Temple Court chanting the psalms. When it is  
fully day we will go and worship."

The sight and sound of the ceremony in the  
dawn was mysteriously beautiful and all too  
soon the boy with Mary and Joseph were jostling  
along the dark narrow streets in the noisy holi-  
day crowd toward the Temple. As they emerged  
from the dimness into the spacious, bright Tem-  
ple Court immediately the noise and clamor died  
away. A sweet calmness pervaded the air and  
one could hear only the chanting of the choir,  
the music of the harps with the song of the  
birds as an overtone.

The little trio moved closer to the altar and  
for a moment the country lad felt as if he were  
in another world for before him lay fifteen  
golden steps on which the white robed priests  
chanted. Back of these were more golden steps  
leading up and up to the Holy of Holies. In  
the foreground the blue smoke curled skyward  
from a golden altar, as the priests prayed and  
the people kneeling joined in the responses.

Jesus dropped to his knees and at once forgot  
Joseph, Mary, and the crowd, for here at last  
he was in the Temple, the place where he had  
longed to be. He spoke to his Heavenly Father  
and God spoke to him in a closer fellowship  
than he had ever experienced. Before he realized  
it, he heard the priestly benediction which Joseph  
had taught him in their little Nazareth work-  
shop:

The Lord bless thee, and keep thee:  
The Lord make his face to shine upon thee, and  
be gracious unto thee:

The Lord lift up his countenance upon thee, and  
give thee peace. (Numbers 6:24-26)



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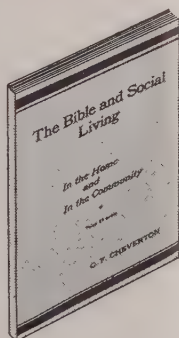
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The service was ended. Mary and Joseph  
hurried to their relative's home for their midday  
meal, but Jesus longed to be back in the Temple.  
"I'll slip away and come back as soon as I can,"  
he resolved as they jostled along the crowded  
street.

SCRIPTURE (repeated by a student): Luke  
2:41-52

WORSHIP CENTER: This picture, "The  
Boy Christ in the Temple" by Her-  
mann Clementz interprets for us the



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HYMN: "The Growing Jesus" or "O Young and Fearless Prophet"

TALK (by intermediate boy): "How Can We Worship God Today?"

(This outline may be used):

1. We praise God through the beauty of our church—its quietness, beautiful windows, and its cleanliness.
2. We adore God through the beauty of our worship service—in songs, Scripture, and story.
3. We talk to God through our prayers, poems, and moments of silence.
4. We can act like Jesus through the way we treat others—in our department, in the church service, and the way we enter and leave the church.

OFFERING: To help make our church more beautiful.

Response: "All Things Come of Thee, O Lord"

PRAYER (by a pupil after a moment of silent prayer): Our Father, we thank thee for thy church and for the opportunity which we have of worshipping thee. Help us to enjoy more fully this fellowship with thee, patterning after Jesus' experience in the Temple worship. Amen.

January 19

THEME: *Jesus Attends the Synagogue Service*

PRELUDE: "Holy, Holy, Holy"

CALL TO WORSHIP: Deuteronomy 6:4, 5

HYMN: "O Master Workman of the Race"

SCRIPTURE (read from the scroll): Luke 4:16-21

WORSHIP CENTER (explained by a boy): Today we have the scroll on the altar from which our Scripture was read just as Jesus read it in the synagogue so many times, as related in Luke 4:16b: "And, as his custom was, he went

into the synagogue on the sabbath day, and stood up for to read." In Jerusalem was the Temple, as we studied last week. In the smaller towns and villages the Jewish people worshipped in the synagogue, which means "a house of meeting." The synagogues are built very much like our churches with a pulpit in the front where the Scroll or Torah is brought for reading. Instead of the cross on the altar the *magen David*, which means "Shield of David" and is a six pointed star, is used. After the choir led in the singing of the hymns (psalms)—only in the Temple were musical instruments used—one of the most learned of the congregation was asked to read the Scripture which was written in Hebrew. After the reading the rabbi (minister) would explain the meaning of the Scripture, but in the story read today we find that Jesus gave the explanation, as we find in verses 20-21: "And he closed the book, and he gave it again to the minister, and sat down. . . . And he began to say unto them, This day is this Scripture fulfilled in your ears."

TALK (by intermediate boy): How Can We Help in our Worship Services?

(Suggestions):

1. By listening carefully and worshipping.
2. By helping with the music.
3. By reading the Scripture.
4. By explaining its meaning.

HYMN: "The Feast of Lights" (which may be sung as solo and is found in *Singing Worship*. This hymn is an old Synagogue melody which the Jewish people sang during their feasts of lights) or "All People That on Earth Do Dwell" (This hymn is based on the 100th Psalm which the Jewish people used in their synagogue worship)

POEM (read by a girl): "The Living God" or "Yigdal" (This poem is used in the synagogue service).<sup>1</sup>

The living God we praise, exalt, adore!  
He was, He is, He will be evermore.  
Lord of the Universe is He proclaimed,  
Teaching His power to all His hand has framed.

STORY (by an intermediate):

The Jewish people of Jesus' day as even today celebrated many holidays. One of the most delightful was the Feast of Purim which comes on the fifteenth of Adar, which this year is in March. This feast is held to celebrate Esther's and the Jewish nation's deliverance from the

<sup>1</sup> From *With the Jewish Child in Home and Synagogue* by E. E. Levinger. Used by permission of the Bloch Publishing Company, The Jewish Book Concern.

plots of Haman as we read in Esther 9:26. At this feast everyone masquerades as on Halloween and gives presents to other people, especially the poor and the sick. I want to tell a true story of a modern Purim celebration:

## THE PURIM PUSSY<sup>2</sup>

Marion was very unhappy when she came home from Sabbath School for she had no present to give Ruth on Purim. And more, she knew her aunt with whom she lived would give her no money to buy one. Just then, Queenie, the gray kitten jumped on her lap and she squeezed her very tightly as if the little ball of fluff could understand her loneliness. Marion wished very hard that her mother had lived, she wished her aunt were not so strict, she wished she could go to movies, and have spending money like the other girls.

At Sabbath School the next week the girls were telling about all the lovely gifts they were getting for Ruth, one of their classmates who was just home from the hospital. Finally on the way home Marion mustered up enough courage to walk right into the living room and ask her aunt if she might buy a gift for Ruth. As she expected her aunt replied, "Why should I buy presents for that rich Davis girl, when I have you, a poor orphan, to support? Why don't you give her this good-for-nothing alley cat?" On the verge of tears Marion rescued Queenie from her aunt's anger and hugged the kitten tightly as she went to her own room.

The day of the feast of Purim came and the Sabbath School class were all excited about the party for Ruth. Each girl wore under her coat her masquerade costume, and there was much merry making as the girls carrying their baskets arrived at Ruth's home. Marion too had her basket covered with a snow white cloth as was the custom for taking Purim's gifts. Marion would not tell the girls what her present was for fear they would make fun of her. All the girls put their gifts in Ruth's room when they went into the dining room for their refreshments of ice cream and little pink cakes.

Soon Marion realized her gift had awakened from its nap as she heard the familiar "Me-ow" and her face turned red to the roots of her hair as the girls asked, "What is that?"

Marion rushed into the bedroom and giving her gift to Ruth, replied, "Here is my Purim surprise for you, Ruth."

Ruth, who had many costly gifts, said as she took the white cloth off the basket, "Oh! Just what I wanted the very most. It's so lonesome lying in bed all day long." Immediately Ruth let the kitty eat some of her ice cream. Queenie seemed very happy as she curled up on the foot of Ruth's bed for a nap.

Marion went home that night feeling very sad. She missed her Queenie so much, and she felt that the girls had made fun of her gift. However a few days later Mr. Davis' chauffeur called for Marion in his big car to take her to see Ruth. There beside Ruth sat Queenie on the silk pillow Sarah had given Ruth for her Purim gift. Ruth hugging Marion said, "Your gift is the very nicest of all my Purim's presents. For two reasons, the kitty keeps me from being lonesome, and because you gave me something you loved."

Ruth, sensing how much Marion liked her kitten, suggested, "Let's have the kitty together. I'll keep her until I get well, and you can come to see both of us. When I get back in school, we can take turns keeping her. But Marion you didn't tell me her name. What is it?"

"What would you like to call her?" answered Marion politely.

"Let's call her 'Purim Pussy,'" suggested Ruth. The kitten stopped playing with the silken fringe and looked at the girls as if she too agreed to the name, "Purim Pussy."

PRAYER (by an intermediate): That the class may follow Jesus' example.

January 26

THEME: *Jesus' Concern for the Unfortunate*

PROCESSIONAL (of robed choir): "Savior Like a Shepherd Lead Us"

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**CALL TO WORSHIP** (Two girls light candles on either side of picture as group repeats): Psalm 23  
**HYMN:** "Shepherd of Tender Youth"

**Explanation** (to be given before hymn is sung): This hymn is considered the oldest Christian hymn, for it was written seventeen centuries ago by Clement of Alexandria who was a teacher in a Christian school. This hymn was written in Greek and was not translated into English until the last century. The English translation was made by an American, Henry Martyn Dexter, a Congregational minister, and was first sung in New Hampshire about seventy years ago.

**WORSHIP CENTER** (by an intermediate):  
 The picture on the altar today is "The Lost Sheep" by Alfred Soord. In this picture we see a helpless sheep who did not follow the advice of the shepherd and stay in the green valley with the rest of the sheep, but it wanted to explore things for itself and got into trouble. Perhaps it wanted to have its own way, perhaps it wanted to explore the world, or thought it knew better than the shepherd. Anyway we find it an outcast from the other sheep, lonesome, with a storm threatening, and night coming on. The eagles were soaring closely above it ready to attack, when the brave shepherd rescued it. Do we know any boys and girls who are like this sheep and stay away from church school? They may think they are too big to come to church school, the lessons are not thrilling, or the parties are boring. But what will happen if they do not come? They will get separated from us and be lonesome, and miss all the good times ahead. This will happen unless we, like the shepherd, go out to hunt them and bring them back. How should we act when they do come back? I shall read what Jesus says in Luke 15:3-7.

**SCRIPTURE** (by two intermediates):  
**First Intermediate:** Jesus was concerned about all people but especially the unfortunate, whether they were sick, crippled, or were unfortunate in not appreciating the church. I want to read one story which shows Jesus' concern for people who are crippled, which is found in Luke 13:10-17. How can we today follow Jesus' example? Could we take our church school papers to a sick friend or invalid? Could we help an older person who is deaf or partially blind across the streets, so he can get safely to church and home again? (Other suggestions should be given.)

**Second intermediate:** A twin parable to the one illustrated by our worship center is the parable of the lost coin which I shall now read (Luke 15:8-10). Jesus is telling us that not only do we need to bring boys and girls to church school for their own sakes but for ours too. Women in Palestine, instead of keeping their money in the bank, wore their bank account as jewelry. The coins, each of which had a hole in it, were strung on cords and worn as necklaces or anklets. In this parable one of the coins has come off the necklace and been lost. The woman has lost part of her power to buy what she wants. Just so when a member drops out of our church school class, the whole group is poorer, for we have less power to do what we want, whether it's having a big class, forming a basketball team, or planning the worship program. We need to hunt for other boys and girls to join our class just as the lady hunted for her lost coin. (Make other suggestions of how your group can do this.)

**OFFERING:** To make our church school better and to tell others about Jesus.  
**Response:** "Father, We Bring to Thee"  
**PRAYER** (Silent prayer followed by the choir singing): "Hear Us, Our Father!"  
**RECESSIONAL:** "Father, Lead Me Day by Day"

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# SENIOR AND YOUNG PEOPLE'S DEPARTMENTS

By Mary Viola Roberts\*

THEME FOR JANUARY: *Jesus and the Church of His Day*

## For the Leader

The leader of worship is always a determining factor as to whether or not the service is an experience of worship for those participating. For this month he is particularly important since the services are to be periods of meditation for the group. The leader will be the only one participating except for the singing of hymns and for the solos suggested. For this reason he should be very familiar with all he plans to do.

The meditations are given only as suggestions and *should not be read*, but given in the leader's own words.

## January 5

THEME: *Jesus and "Church Going"*

"And as his custom was, he went into the synagogue on the Sabbath." (Luke 4:16)

PRELUDE: "Still, Still with Thee"

OPENING SENTENCE: (Read the above quotation from Luke)

HYMN: "O Day of Rest and Gladness" INVOCATION:<sup>1</sup> (By Leader) "O Blessed One, spirit of light and love, of truth and beauty, of freedom and joy: behold us a company of seekers for the abundant life. Amen."

SCRIPTURE: Luke 4:16-20

HYMN: "The Church's One Foundation" MEDITATION ON THEME:

Although Jesus did not approve of all the practices of the church of his day, yet he did have respect for it and showed this respect by regular attendance at the services of the synagogue.

"And as his custom was. . ." From this statement we know that church going, or in his day synagogue going, had become a habit of his. Yes, church going is a habit and one that all of us could well cultivate. If Jesus, who lived so harmoniously with God that he could be called the Son of God, needed to go each week into the synagogue for renewed inspiration, how much more do we, who live far from God, need the help that comes from spending an hour with God in his house.

Excuses for not attending church regularly are many and varied. Let us consider some of the ones we often hear. "I work so hard during the week that when Sunday comes I am too tired to go." Jesus worked hard too. His work took him from one end of Palestine to the other and he did not commute by train or drive his own car; he walked. He was always surrounded by crowds, eager to hear what he had to say, and to have him heal their sick. Even when he tried to get away for a little rest they followed him into the mountains and would not go until he had talked to them. So when the Sabbath came he must have been very weary, but regardless of this he went into the synagogue.

"But" you say, "Jesus said, 'The Sabbath was made for man and not man for the Sabbath.' Does not that mean that I may use it for my own pleasure?" Yes, he said that but he also said, "Man cannot live by bread alone," that is, by catering to his physical needs only, he must also have that which God can give him.

Another excuse: "I don't attend church because there are so many hypocrites in the church." Jesus recognized the fact that there were hypocrites in the church and on many occasions con-

demned them in no uncertain terms, once calling them whitened sepulchres full of dead men's bones, but this did not keep him from going each Sabbath into the House of God.

"I cannot give to the support of the church," is another excuse. Jesus had no money, and at one time used money he found to pay his Temple tax. He could not give of material wealth, but he gave unstintingly of his self, his talents, his influence, his time to the work of his Father's church. Can we do less?

"And as his custom was, he went into the synagogue on the Sabbath Day." Let us pray.

PRAYER:<sup>2</sup>

"Help us to make the Sabbath different from the rest of the week, a day of special devotion to Thee. May we use it for the development of our spiritual life, by resting from our daily work, by reading the Bible and good books, by attending church and praying.

"Help us every Sunday to do one definite deed of service for others. May we not waste this sacred day through worthless pleasures and indifference, but use it to awaken our minds to a richer friendship with thee. May this be the measuring day when we check on our lives and get a new hold on the purposes that we should follow."

Response: (Have "Dear Lord and Father of Mankind" played through once, then say, "Amen.")

CLOSING THOUGHT: (Read the first stanza of "I Love Thy Kingdom, Lord")

## January 12

THEME: *Jesus and "Church Giving"*

"On the first day of the week let every one of you lay by him in store, as God hath prospered him. . ." (I Cor. 16:2)

PRELUDE: "God Who Touchest Earth With Beauty"

OPENING THOUGHT:<sup>3</sup>

Not what we give, but what we share, For the gift without the giver is bare; Who gives himself with his alms feeds three— Himself, his hungering neighbor, and Me.

HYMN: "Father of Lights"

SCRIPTURE: Mark 12:41-44

MEDITATION (by Leader):

The Christian and his money is one of the greatest problems that we have to face. Whether there is much wealth, or only a small amount the question still arises, "How much should I give?" The answer comes only when we have worked out our philosophy in regard to money and the church or money and God. "Is it all mine?" or, "Is it God's and I am only a trustee?" These are not new questions for people in all ages have asked them.

The Bible has much to say on this subject and, in brief, teaches us that all things are from God, entrusted to us for safe keeping. The writers of the Old Testament leave no doubt as to the minimum amount due God, and teach that the tithe or one tenth of all material possessions should be given back to God.

Jesus placed a new value on giving. Through parables and conversation he taught that his followers should give in proportion to their interest and their love for the work of the church. He had much to say on money and possessions. He recognized the danger of too much money when he said it was harder for a rich man to enter the kingdom of heaven than for a camel to go through a needle's eye. He was sorrowful because the rich young ruler let his love of possessions keep him from following his desire for obtaining eternal life.

He taught that it is not the amount you give,

but the spirit of devotion and sacrifice that the gift represents. In monetary value the widow's gift was nothing as compared to those of the rich, but because of the love and sacrifice which prompted the gift, in the sight of God it was of more value than all the rest.

Do you give only what is left, if there is any left, of your salary or allowance, and does that represent your love for Christ and his church? What is your philosophy towards your possessions?

SOLO: "Give of Your Best to the Master" (In Hymns for Creative Living)

POEM:

A CERTAIN RICH MAN

"Sell all thou hast and give it to the poor." This was not said to all, so we are told, But to one young man loaded down with gold, Who heard Thee, and went sadly through the door. Would it were so! Of this thing I am sure; I must let go the riches that I fold Against my breast. Lord, cut them from my hold. In surgery alone can be my cure. Gold I have none, but what I treasure most, That is my wealth: the thing that I must give. Easier goes camel through the needle's eye Than rich man into heaven. Be riches lost To me for ever that the poor may live, Lost lest the rich man empty-handed die.

—THEODORE MAYNARD<sup>4</sup>

PRAYER: Let us pray. (See prayer on p. 18, "Free Us from the Love of Money.")

CLOSING HYMN: "Spirit of God, Descend Upon My Heart" (Stanzas 1, 3, 4)

BENEDICTION: (Quote first stanza of "We Give Thee But Thine Own")

## January 19

THEME: *Jesus and "Church Teaching"*

"And in the day time he was teaching in the temple. . . And all the people came early in the morning to him in the temple, for to hear him. (Luke 21:37, 38)

PRELUDE: "Open My Eyes"

OPENING PRAYER: (Leader) Let us pray.

O thou, the Father of our Teacher, Jesus Christ, look with favor upon us who have met this morning to learn more concerning the way of life he planned for us. Give those who teach an awareness that thou will guide their speech. Open the minds and hearts of us who learn that we may receive both knowledge and inspiration to live as thou would have us live.

(A period of silence.) Amen.

HYMN: "Open My Eyes"

SCRIPTURE: Mark 1:21, 22; John 7:2, 10-16

MEDITATION (by Leader):

Whenever Jesus taught in the synagogue or temple we read that the people were astonished at his teachings. In no other place and from no other person did they hear the things which Jesus taught. Today, as then, the church is the only institution concerned particularly about teaching things that Christ taught. Where else can we get that background of Christian heritage, if not at the church school? Our public schools give us that which should make of us good citizens in the narrow sense of the term. That added quality of citizenship that would make of us Christian citizens we must get in our home and church schools.

The following poem by Charlotte Perkins Gilman sums up for us what we should gain from intelligent attention at church school.

<sup>4</sup> From 1000 Quotable Poems by Thomas Curtis Clark. Willett, Clark and Co. Used by permission.

\* Director of Religious Education, First Methodist Church, La Grange, Illinois.

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## FOR US

If we have not learned that God's in man,  
And man in God again,  
That to love thy God is to love thy brother,  
And to serve thy Lord is to serve each other—  
Then Christ was born in vain!

If we have not learned that one man's life  
In all men lives again;  
That each man's battle, fought alone,  
Is won or lost for everyone—  
Then Christ hath lived in vain!

If we have not learned that death's no break  
In life's unceasing chain,  
That the work in one life well begun  
In others is finished, by others is done—  
Then Christ hath died in vain!

If we have not learned of immortal life,  
And a future free from pain,  
The Kingdom of God in the heart of man,  
And the living world on heaven's plan,  
Then Christ arose in vain!

CHARLOTTE PERKINS GILMAN<sup>4</sup>

LEADER: Let us strive to learn all we  
can of our Christian heritage and of  
the Christ way of living so that we in  
turn may teach others.

HYMN: "Lord, Speak to Me" (Stanzas  
1, 4, 5)

CLOSING THOUGHT: (Read Proverbs  
9:9-10)

January 26

THEME: *Jesus and Reverence for the Church*

"My house shall be called of all nations  
the house of prayer" (Mark 11:17)

PRELUDE: "The Earth is Hushed in Silence"

CALL TO WORSHIP: (Read first stanza  
of "The Earth is Hushed in Silence")

OPENING HYMN: "The Earth is Hushed  
in Silence" (First stanza)

(The Prelude, Call to Worship and  
Opening Hymn should be a unit)

SCRIPTURE: Mark 11:15-17

PRAYER: Let us pray. (The main thought  
of this prayer should be that we keep  
the church a house of prayer. That it  
be distinctive and set apart from other  
buildings in the community by this very  
fact. Pray that by the attitude of the  
members of your church, strangers  
coming will know that it is in spirit  
as well as in name a "house of  
prayer.")

SOLO: "How Lovely Are Thy Dwellings"  
—Liddle

MEDITATION ON THE CHURCH<sup>5</sup> (by the  
Leader)

A man walked into the church and opened his  
eyes. He had been in church before, often, but he  
had never opened his eyes.

He looked upon the altar, and saw the symbol  
of God's living presence. He had heard the  
church called God's house, but never before had  
he realized that in church we can know God in a  
way impossible to know him on a golf course,  
or on an automobile ride, or in a schoolroom, or  
at home, or at an office and workshop bench.

He saw the aisles, straight and open, leading  
unhindered from door to altar rail, and he under-  
stood that God welcomes all men of high and  
low estate to come and bow down and worship  
him.

He saw the stained-glass windows in which  
pictures of Bible history were colorfully portrayed

(Continued on page 31)

<sup>4</sup> From *When Youth Worship* by J. Gordon  
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# WHAT'S HAPPENING

## Annual Meeting of the Council February 10-15, 1941

❖ PLANS are already well advanced for the 1941 Annual Meeting of the International Council of Religious Education. The dates are February 10-15 and the place, Hotel Stevens, Chicago.

Three important features will mark the joint sessions of the professional advisory sections the first three days. Dr. Henry P. Van Dusen, Professor of Theology, Union Theological Seminary, will speak Monday on the crisis facing religion in the world today. The United Advance in Christian Education will be presented on Tuesday as the answer of Christian education to this crisis. On Wednesday Professor Howard Thurman, Dean of Howard University, will speak on the underlying spiritual unities that cut across racial and religious barriers and give support to all religions and all moral forces. He will lead in a closing service of worship and personal commitment.

The schedule of the meetings is as follows:

*Monday, Tuesday, Wednesday, Feb. 10-12:*

Meetings of the Professional Advisory Sections.

Monday Evening—Section Dinners (where arranged)

Tuesday, 5:00-7:15 P.M.—Denominational meetings

Wednesday, 4:30 P.M. Tea and Reception for all Sections

*Wednesday evening, Feb. 12, and Thursday forenoon, Feb. 13*

Meetings of Age-Group Committees  
*Thursday forenoon and afternoon, Feb. 13*

Meetings of Committees of Board of Trustees

*Thursday afternoon and evening, Feb. 13*

Meetings of Functional Committees

*Thursday evening, Feb. 13, beginning at 6:00*

Meeting of Board of Trustees

*Friday and Saturday, Feb. 14 and 15*

Meetings of Educational Commission and Executive Committee (in separate and joint sessions as arranged)

## International Council Happenings

❖ REV. HERMAN J. SWEET made an extended "get acquainted" trip in October, visiting many of the denominational headquarters and state and city councils in the East. Mr. Sweet began his work as Director of Leadership Education for the Council in June.

❖ IN OCTOBER Miss Mary Alice Jones, Director of Children's Work, attended meetings in New York of two temporary lesson committees of which she is secretary: the Committee on Uniform Lessons and the Committee on

Graded Lessons. There was an excellent attendance at the meetings, and a promising start was made on an important new study of the curriculum service of the International Council. Miss Jones also spoke at the Michigan State Convention, held at Holland and participated in five children's division conferences of the Convention.

❖ REV. IVAN M. GOULD, Director of Young People's Work, left the latter part of October for California to set up next summer's regional conferences on the United Christian Youth Movement in the West Coast and Rocky Mountain areas. At a meeting of the Administrative Committee of the United Christian Youth Movement held in New York City, it was decided to hold the Christian Youth Council of North America in Estes Park, Colorado, June 23-28, 1941. This will be in addition to the regional conferences.

❖ MR. HARRY C. MUNRO, Director of Adult Work, has recently participated in National Christian Missions in Kansas City, Oklahoma City and Little Rock, Arkansas. He addressed the Pennsylvania Sabbath School Convention. He has also recently led conferences on adult work in Wichita, Kansas and Indianapolis, Indiana.

❖ OTHER committee meetings recently held have been of the Committee on Improved Uniform Lessons, the Steering Committee of the Committee on Group Graded Lessons, four committees planning for the meeting at Pittsburgh in December on the Advance, the Advisory Committee on the *International Journal*, and executive committees of the various professional advisory sections.

## Personal Notes

❖ REV. FRANK A. LINDHORST, for some years secretary of the Midwest Council of Christian Education for the Methodist Church, has been appointed director of the newly organized area Commission of Christian Education made up of the Iowa-Des Moines, Upper Iowa, and Northwest Iowa Conferences. His office is in the Old Colony Building at Des Moines.

❖ MISS BEULAH GRANT became director of religious education recently at the First Presbyterian Church of Lansdowne, Pennsylvania. She had served for four years previously in similar work at the United Presbyterian Church of Wilkinsburg, Pennsylvania.

❖ DR. J. GORDON HAY is the newly elected secretary of publication of the Church of Christ, "Holiness" U.S.A. He will supervise all the religious education work of the denomination.

❖ DR. MARY E. MOXCEY retired on October 21, after twenty-two years of service as assistant editor of youth and teacher publications for the Methodist Church. She had previously devoted eleven years to social work and seven years to various teaching positions, including a period at Boston University. She is the author of ten volumes dealing with various phases of religious education. For several years she has been a valued member of the Group Graded Lesson Committee of the International Council.

❖ REV. WILLIAM A. GENNÉ, better known to campers of Winnepesaukee and the Christian Youth Council of North America as Bill, has recently been appointed as Chaplain, Minister of Religious Activities, and Pastor of the University Church in connection with Alfred University, Alfred, New York.

❖ TWO NEW MEMBERS have recently been added to the Parish and Church School Board Staff of the United Lutheran Church in America. Rev. Earl S. Rudisill, Ph.D., President of Thiel College, Greenville, Pennsylvania becomes Associate Secretary with responsibility for adult work, including parent education. Rev. Erwin S. Spees, pastor of the Norwood Lutheran Church of Cincinnati, has become Associate Secretary responsible for young people's work in the Sunday school, weekday education with young people, and the confirmation class. These new secretaries began work October 1.

## Coming Events

### Meetings of Interest to Leaders in Christian Education

1940

DECEMBER

1-9

Connecticut Christian Missions at Hartford, New Haven, and Bridgeport.

3-5

Quarterly meetings of the National Council and Department of Christian Education, Protestant Episcopal Church.

4-10

Methodist Conference on Christian Education in the Church, Nashville. Religious Education Annual Staff Meeting, Disciples of Christ.

5-11

Biennial meeting, Federal Council of Churches, Atlantic City.

10-13

International Council Conference on the United Advance in Christian Education, Pittsburgh.

17-10

Annual meeting, California Council of Churches, Los Angeles.

19

1941

JANUARY

5-12

National Christian Mission, Syracuse, N.Y. (Including Annual Pastors' Conference)

11

Connecticut state-wide Conference for Adult Leaders of Youth, New Haven.

14-16

North Carolina Pastors' Convocation Quarterly Meeting, California Church Council, Southern Area, Los Angeles

- 20-22 Pastors' Conference, Ann Arbor, Michigan  
 21-22 Annual Meeting, New York State Council of Churches, Albany  
 27-30 Ohio Pastors' Convocation, Columbus

## State and City Council Happenings

❖ **THE OHIO Federation of Men's Bible Classes** recently took steps to function in the future as the Department of Church Men of the Ohio Council of Churches and Religious Education. It is interesting to note that this organization has outlined as one of its special interests in its new program the development of weekday schools of religion throughout Ohio.

❖ **J. KIRKWOOD CRAIG**, who has been for thirteen years General Secretary and Director of Leadership Education in Pittsburgh, Pennsylvania, resigned November 1 to become pastor of the Franklin, New Hampshire, Methodist Church.

He received his Ph.B. from Upper Iowa University in 1909, his S.T.B. from the School of Theology of Boston University in 1912, and his M.R.E. from the School of Religious Education and Social Service of Boston in 1921. Upper Iowa University conferred the degree of Doctor of Divinity in 1924. He was ordained to the Methodist ministry in 1910. During the war Dr. Craig served the "Y" as a Troop Train Secretary.

"J. Kirkwood," as he has been known to his friends, has been part of the Christian education fellowship for more than twenty years. One of his first tasks was in association with Dr. Walter Scott Athearn in the Religious Education Department of the Inter-Church World Movement. From 1922 to 1927 Dr. Craig served as Executive Secretary of the Minneapolis Council. Since 1927 he has been General Secretary and Director of Leadership Education of the Allegheny County (Pittsburgh) Sabbath School Association. During his administration this association has had an active program. Under his direction Pittsburgh led the city councils in the number of students, credits, and graduates in leadership education schools. The Association has kept ahead financially while making contributions to the state, international, and world organizations.

Dr. Craig has been active in the larger Christian education fellowship. He was chairman of the City Executives' Professional Advisory group for three years, a member of the Educational Commission of the International Council for fifteen years, and a member of its Executive Committee as a representative from Pennsylvania for the past seven years. He has an unbroken record of attendance at the February Annual Meetings since 1924. He has also been active in the Pennsylvania State Association.



J. KIRKWOOD CRAIG

His many friends in International Council circles pay tribute to his eighteen years of faithful interdenominational service, and wish him well in his work in the pastorate.

## Senior and Young People's Departments

(Continued from page 29)

and he knew that God approves of beauty, and that the church has been the conservator of certain elements which have been beautiful in each generation down through the years. And without the church as a repository of beauty each generation would have had a sorry time trying to produce all alone that which inspires and ennobles men or women.

He saw the prayer book on the stand and the hymn books in the pews, and he praised God that the church has been the vehicle by which the choicest portions of the religious experience of each era have been preserved, carried forward and made available for succeeding men and women who join in heart and mind with the saints of the past in their worship of God.

He saw the pulpit and the open Bible on it, and he was grateful for the voice of the preacher making the word of God a living message in the midst of a world where God is easily forgotten.

He saw the collection plates on which offerings, even though small, are placed to carry on the work of extending God's Kingdom, and he saw as in a vision that though many agencies incidentally assist in Kingdom building, yet it remains for the church to specialize in the glorious enterprise of pushing out the frontiers of the Realm of God.

All this and more, the man saw as he entered the church and opened his eyes. He entered casually. He came out an enthusiast. The church had become a living reality and the fulfillment of man's deepest needs.

HYMN: "I Love Thy Kingdom, Lord"

## Wisdom and Vision

(Continued from page 18)

Which sunders us from thee and hinders us from living unto thy glory alone.

If thou givest us money, teach us to hold it lightly—

As knowing that it is not our own.

Teach us also to give it gladly—as knowing that we are debtors unto our brethren.

Purge from our hearts all the shameful and detestable weakness

Which would lead us at times to defile holy things with the touch of money.

Give us a high and invincible poverty of spirit,

Content with a bare sufficiency of worldly goods,

Restless and ill at ease, if more is given,

Until it be lost again in sharing with our brethren. Amen.

J. S. HOYLAND

## Errata

In the November issue, the pageant "A Child is Born" (page 23, column 1) please make the following correction:

In Scene III, after the second speech by the Interpreter, insert:

ZACHARIAS (*Chants*) *Benedictus* (Luke 1:68-79) as set to music by Joseph Barnby.

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**Advance Is the Word in Christian Education**

(Continued from page 17)

magazine which gives four or five pages to promoting and reporting the Program of Progress is itself called the *Advance*. The manual of the Program of Progress describes fourteen areas in which achievement is proposed. They are: Bible Study, Public Worship, Church Membership, The Home, Increase, Missions, Social Action, Children's Work, Young People's Work, Adult Work, Workers, Printed Materials, Equipment, Finance. Five of these are selected for special attention the first year. These are obviously parish-wide in scope and not limited to the church school.

THE BAPTIST Church School Advance of the Northern Baptists, launched most recently of all, has five goals:

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**Meditations**

(Continued from page 5)

avocational relationships, our families, our friends, our church, the possessions entrusted to us, the growth of our own personalities, those individuals and groups, near and far, who need our help?

As we gently place behind us the things of the past, let us dare to look forward into the year that lies ahead, knowing that if we walk steadfastly in the light with love for all persons in our hearts, with the help of our God, we can make all things work together for ultimate good.

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*International Journal of Religious Education*

## Films for Church Use

*Evaluations by the Committee on Visual Education of the International Council of Religious Education.*

### FILM SLIDES

(Continued from article by Professor Vieth in this number, "Teaching with Film Slides.")

**Correction:** The "Chronicles of America" photoplays described in this column for November, rent for \$7.50 per subject instead of for \$3.50 as stated there. The price for the series is \$100.00 for the fifteen subjects.

**Life and Ministry of Christ in Wood Carvings.** By Abbott Book. Pictures with titles and Scripture passages on which the carvings are based. This is a very unique way of presenting the Life of Christ, and one which will not fail to inspire those interested in fine art. 76 frames, single, \$2.00, double, \$3.00. Society for Visual Education.

Other subjects prepared by the Society for Visual Education with the aid of Abbott Book, and which may be had at the above prices:

**The Boyhood of Jesus,** 42 frames.  
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**Madonnas, Old and Modern,** 45 frames.  
**The Passion Week, Resurrection and Ascension,** 33 frames.

**Peace Symbols.** An interesting collection of pictures of monuments to peace, from the 4th century B.C. to the present day, made by the Women's International League for Peace and Freedom. Forty-one subjects, including monuments, statues, buildings, murals, altars, bridges, etc. Teacher's manual tells meaning and location of each. Single frame, price \$2.00. Society for Visual Education.

**Social Problems Visualized.** Under this general heading the National Forum has developed a number of programs for presentation with the aid of charts. Some of these have been reproduced in the form of film slides, and with the accompanying manual for the instruction of the user, provide excellent program material. The following programs with the use of film slides are now available:

**The Alcohol Problem Visualized:** 1. Effects on Human Functions and Skills. 2. Physiological, Economic, Social and Psychic Aspects. 3. Problems of Control, Personal and Social. Price \$5.00 each (colored only).

**Cooperation Visualized** (Consumer Cooperatives). Price \$3.00.

**Economic Problems Visualized.** Price \$3.00.

**International Relations.** Price \$3.00.

**Farm Problems.** Price \$3.00.

**Health Problems.** Price \$3.00.

The National Forum<sup>1</sup> or Society for Visual Education.

<sup>1</sup> National Forum, 417 S. Dearborn St., Chicago, Illinois.

<sup>2</sup> Apply to local Boy Scout Council or Public Relations Service, Boy Scouts of America, 2 Park Avenue, New York, N.Y.

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### THE WAY OF SALVATION

Paul and Silas at Philippi cleanse the maid whose masters profited by her soothsaying. Imprisoned, they are set free by an earthquake, but stay to convert their fear-stricken jailer. (Covers Acts 16:9-40.)

**2 reels 27 Minutes Rental \$6.00**

### FAITH TRIUMPHANT

Arrested in Jerusalem, imprisoned at Caesarea, tried before Festus and before Agrippa, Paul makes his famed appeal to Caesar. (Covers Acts 21:27-26:32.)

**2 reels 23 Minutes Rental \$6.00**

### GRACE OF FORGIVENESS

The period in which Paul lived in his own hired house in Rome. The circumstances surrounding his later Epistles, including the story of Onesimus, the runaway slave, and the writing of his Epistle to Philemon. (Covers Acts 28:25-28, and includes quotations from Ephesians 4:26-32, 6:10-23; Colossians 3:1-24; and the entire Epistle to Philemon.)

**2½ reels 28 Minutes Rental \$7.50**

### CROWN OF RIGHTEOUSNESS

A reconstruction of Paul's trial before Nero. His release and re-arrest and the writing of his last Epistles. Treated with reverent imagination, the story is based on the best tradition of the Apostle's closing days. (Portions are quoted from the Epistle to Philippians and from II Timothy 2:8-13; 3:10-11; 4:5-18; and Romans 8:35-39.)

**2 reels 25 Minutes Rental \$6.00**

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A picture showing in some detail the program of Scouting, beginning with Cubbing and continuing through the various achievement programs to the highest rank of Eagle Scout. The important function of the sponsoring group and of adult leadership is emphasized. Of interest to churches desiring to sponsor a scout troop or to develop the program of a troop already in existence. Of value to leaders of boys desiring to know more about the experiences provided for boys through scouting.

**RATING: Content: Good; Technical quality: Excellent.**

SEE SUBSCRIPTION ENVELOPE  
ON PAGE 24

### Bible Teaching Films

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# CURRENT FILM ESTIMATES

**The Baker's Wife** (Raimu) (French production by Pagnol & Clair) Simple, realistic, compelling, superbly done continental comedy of rural life in Southern France. Village baker's young, beautiful but faithless wife runs off with shepherd. Baker begins drinking, stops baking, and wrangling villagers unite to bring back wife and their daily bread. Masterful character acting in absorbing picture. Erskine English titles excellent.  
*For A: Notable For Y and C: No*

**Down Argentine Way** (Don Ameche, Betty Grable) (Fox) Gay musical with colorful, romantic South American background. Slight plot woven around love affair of American heiress and scion of prominent Argentinian family who raise prize horses. Lavish technicolor ensembles, catchy tunes, Latin rhythm. Charlotte Greenwood's clowning and Carmen Miranda's provocative singing are highlights.  
*For A: Good of kind For Y: Entertaining For C: Little interest*

**Flowing Gold** (Pat O'Brien, John Garfield) (Warner) Lively, credible melodrama of the oil fields. Crew races against time to bring in well before option expires. Embittered young worker, fugitive from law, takes over job when foreman breaks leg, and replaces him also in girl's affections. Follow fire, landslide, and reformation of hero.  
*For A and Y: Fair For C: Unsuitable*

**Foreign Correspondent** (Joel McCrea, and notable cast) (UA) Finely directed and acted thrill melodrama of American news hound hurled into European mystery, intrigue and crime, hunting for answers to World War I. A feeble romance adds little. Continuous, fast, tense, nerve-tightening action, actually achieving a powerful and welcome "sermon" for climax!  
*For A and Y: Very good For C: Too strong*

**Glamour for Sale** (Anita Louise, Roger Pryor) (Columbia) Continuous dose of doings of nightclub addicts in a perennial atmosphere of booze, intrigue, philandering, blackmail and crime. Spotless heroine, prize attraction in "legitimate escort bureau," joins law to end ruthless racketeers' "date bureau" and, oddly enough, wins the young detective hero!  
*For A: Mediocre For Y: Unwholesome For C: No*

**Golden Fleeing** (Lew Ayres, Rita Johnson) (MGM) Hero overacts painfully trying to make funny the dull role of timid insurance salesman who sells huge policy to gangster and has to spend rest of reels keeping his customer alive. Hectic farce depending for laughs on dumbness and absurdity.  
*For A: Stupid For Y: Better not For C: No*

**The Great Dictator** (Chaplin, Oakie, Goddard) (UA) Masterpiece of individual achievement, sparkling with scenes by Chaplin at his best in subtle pantomime, burlesque and satire, but little subtlety in other roles. Dramatic value suffers because of two parallel stories not interwoven, and the impossible transformation of timid, lowly barber into world-orator of power and passion is a startling but unconvincing climax. Hilarious slapstick travesty of dictatorship.  
*For A and Y: Notable For C: Mostly amusing*

**I Married Adventure** (Osa Johnson and the rest) (Columbia) Composite of Johnson films skillfully re-edited into absorbing travelogue summarizing twelve years' adventures. Wonderful shots of animal life in Africa and Borneo, exotic backgrounds in beautiful and strange lands, laughable comedy both animal and human, with thrills aplenty in animal fights and jungle perils.  
*For A, Y and C: Very good of kind*

**I Want A Divorce** (Joan Blondell, Dick Powell) (Para) Creditable, sincere treatment of divorce problem, well acted. Engaging couple, happily married until he accepts partnership with successful divorce lawyer, separate and it takes tragic lesson of sister's suicide to reconcile them.

THE summaries and evaluations appearing on this page are those of the National Film Estimate Service. They are not the judgment of an individual, but of a committee of qualified men and women who are in no way connected with the motion picture industry.

It will be noted that these estimates cover all types of films inasmuch as it is as valuable to know what not to see as to know the good films. It should be kept in mind also that titles and local advertising pictures may be quite objectionable, while the content and effect of the film are desirable and wholesome, hence these descriptions of content.

The estimate of each film is given for three groups:

- A—Intelligent Adults
- Y—Youth (15-20 years)
- C—Children (under 15 years)

Boldface italic type indicates the special recommendation of the National Film Estimate Service.

Many lighter moments, with Frank Fay contributing substantially.  
*For A: Rather good For Y: Mature For C: No*

**Knut Rockne—All American** (Pat O'Brien and notable cast) (Warner) Expert, detailed picturization of Rockne's extraordinary career, from Norway to the Kansas airplane crash, glorifying his place in American life and sport, and with ample tribute to Notre Dame. O'Brien prosy and over-literal at time but always earnest and appealing amid gridiron thrills, wholesome laughs, and sentimental moments of real power.  
*For A Y and C: Fine of kind*

**The Lady in Question** (Brian Aherne, Rita Hayworth, Irene Rich) (Columbia) Laid in Paris, true in background but no French spoken. Able character comedy of humble, honest, storekeeper with jury ambition. Finally called, he sways jury to acquit unfortunate heroine, big heartedly takes her under his protection—and endless troubles begin. Tempo and narrative uneven, but much thoughtful fun in continental manner.  
*For A: Good For Y: Fair For C: Hardly*

**Men Against the Sky** (Kent Taylor, Dix, Lowe, Barrie) (RKO) Thrilling airplane stuff woven into an artificial yarn—more theatrical than human—about harebrained, penniless plane-producer, his fine engineer (hero), a drunken ex-ace genius and his sister (heroine). Lowe's suggested philanderings (at his age!) lugged in for "punch." Sister fights for brother, whose heroic death releases her for hero.  
*For A: Mediocre For Y: Doubtful value For C: No*

**Mexican Spitfire out West** (Velez, Leon Errol) (RKO) Broad, boisterous farce in same vein of previous films in series, and with same characters. Lupe her usual rowdy, shrieking self, but Errol's dual role of a droll English whiskey baron and his impersonation of the character which leads to ridiculous complications, are genuinely funny.  
*For A: Perhaps For Y and C: Amusing*

**Northwest Mounted Police** (Cooper, Carroll, Goddard, Foster, Preston) (Para) Spectacular Technicolor melodrama of Canadian half-breed revolt in 1885. Much violence and bloodshed before uprising quelled by small valiant band of police, their number further pitifully reduced by treachery of love-sick half-breed girl. Overlong, more spectacle than drama, with incident, action and acting frequently lacking in convincingness.  
*For A and Y: Good of kind For C: No*

**So You Won't Talk** (Joe E. Brown, Frances Robinson) (Columbia) Mildly puzzling and ex-

citing concoction with dual role of shy newspaper book-reviewer and escaped Alcatraz gangster—it's Joe in both, merely labeled differently—but all is obvious. Mediocre acting, usual antics, and Joe's love affair is mere comic grotesque.  
*For A: Hardly Y and C: Perhaps*

**Spring Parade** (Deanna Durbin, Robt. Comings, Henry Stephenson) (Univ) Gay, light-some romance—delightful for backgrounds, costumes, Viennese music finely integrated into simple plot, deft acting, humor (sometimes too elementary) vivid character interest, human appeal, needing no risqué element for "punch" and centering round the sprightly and charming Deanna as the little country girl dropped into the teeming, glamorous, aristocratic world of Imperial Vienna.

*For A and Y: Excellent For C: Good though mature*

**They Knew What They Wanted** (Laughton, Lombard, Gargan) (RKO) Illiterate, big-hearted, likeable Italian grape-grower in California, woos, wins waitress heroine by mail, with aid of young foreman. Wedding delayed by accident to "Tony," heroine is seduced by foreman. Honest, believable, effective adult drama. Except for occasional overacting, Laughton's performance memorable.

*For A: Very fine of kind For Y and C: No*

**Three Faces West** (Charles Coburn, Sigrid Gurie, John Wayne) (Republic) Writing banal, action jerky and episodic, acting mediocre, romance lifeless, and intended "comedy" labored. Only redeeming feature, expert role by Coburn as great Viennese doctor in exile with daughter, heroically aiding dustbowl sufferers in migration to Oregon. Feeble echo of "Grapes of Wrath."  
*For A: Stupid For Y: Dull For C: No*

**Wildcat Bus** (Fay Wray, Charles Lang) (RKO) Rich hero (never worked), down to his last big car and devoted chauffeur, innocently joins private-car-bus racket that is ruining heroine's legitimate busline by stealing customers and sabotage. But hero learns, turns, and saves all. Thick with chase stuff and accident thrills. Acting and story mediocre.  
*For A: Feeble For Y: Poor For C: No*

**World in Flames** (Composite news reel propaganda) (Para) Gripping pictorial record of modern war and Hitler's ghastly trail through Europe as seen by American, German and French cameras, with brief comparative flashes from original films of first World War. Irresistible evidence of the outrage and barbarity of Nazi achievement and grim need for national defense.  
*For A and Y: Notable of kind For C: Pretty strong*

**Wyoming** (Wallace Beery, Carrillo, Ann Rutherford) (MGM) Run o' the mill Western, with Beery in typical role as grimy vagabond, double-crossing, stealing and shooting his way around in General Custer's time. Atones by devotion to orphaned kids and achieves grotesque love affair climax. For Beery fans only.  
*For A: Poor For Y: Worthless For C: No*

**Young People** (Shirley Temple, Oakie, Greenwood) (Fox) Second-rate vaudeville pair leave stage to give adopted waif a "home" in tradition-bound New England village. Hostility ended by hurricane heroics. Shirley lacks confidence because of her between-age, the feeble plot, or weak supporting cast. Hollow and hopeless as human-interest comedy, for clowns cannot make characters real. And why have Oakie and Greenwood sing?

*For A: Disappointing For Y and C: More or less amusing*

# GRADED CURRICULUM AND GENERAL PROGRAM MATERIALS

Published from July 15 to October 15, 1940

FIFTY-EIGHT new publications, not counting the *Miscellaneous Pamphlets*, coming from twenty-two publishing houses, are included in this quarterly list compiled by the Department of Research, with the assistance of the editors and publishers. The various age groups are rather equally represented, so leaders throughout the church should find helpful suggestions in this bibliography.

The section *Miscellaneous Pamphlet Resources on Social Issues* will appear in the January number and each first month of every quarter following, with the heading *Where Are the Facts?* Under this title the same type of information was formerly given monthly.

Beginning with the December 1938 issue, these lists have appeared quarterly in the September, December, March, and June numbers of the *International Journal*. Earlier issues of the *Journal* are available at 15 cents per copy.

## I. Religious Education of Children

### A. Nursery

MOORE, JESSIE ELEANOR. *Letters to Babies and Their Parents*. Boston and Chicago, Pilgrim Press, 1940. Yearly set, \$.07; \$.75 dozen in yearly assortment.

New series in happy recognition of the baby's birth, first, second and third birthdays. Each yearly set of letters provides one for the child with greetings from the church, and a letter to the parents with friendly comments and counseling on the first religious training of children.

### B. Beginner, Primary

JONES, MARY ALICE. *Stories of the Christ Child*. Chicago, Rand McNally and Company, 1940. 64 p. \$.10.

Stories of the child, Jesus, presented in an informal, childlike manner that brings out spiritual meanings in a simple way for beginner and primary children. Illustrated.

KEYSER, WILMA SUDHOFF. *God Helps Us To Be Happy*. Set of 10 Pupil's Work Sheets, \$.10; 15 or more sets, \$.06 each. Leader's Book, 63 p., \$.20. Philadelphia, United Lutheran Publication House, 1940.

Eighth beginner unit, in *Children of the Church Series*, for weekday and vacation church schools or any supplementary purpose. Includes suggestions for the leader, programs, Bible work, stories, games, songs and correlated activities.

### C. Primary

ATHY, MARION POPPEN. *The Singing Church*. Set of 10 Pupil's Work Sheets, \$.10; 15 or more sets, \$.06 each. Leader's Book, 63 p., \$.20. Philadelphia, United Lutheran Publication House, 1940.

Eighth primary unit, in *Children of the Church Series*, for weekday and vacation church schools or any supplementary purpose. Includes suggestions for the leader, programs, songs, stories, musical appreciation and correlated activities.

BETHANY GRADED LESSON SERIES. First Year, Fall Quarter. Margaret M. Clemens, *Learning How God Cares, Friends in Church, When Jesus Came*. Primary Bible Leaflet, 13 four-page leaflets, \$.10. Primary Teacher's Quar-

terly, 136 p., \$.30. Activity Materials, \$.12 a set. St. Louis, Christian Board of Publication, 1940.

GRADED LESSON SERIES. Year III, Part 9. Gertrude McIntosh, *Helping in God's World*. Primary Bible Lessons, 13 four-page leaflets, \$.15. Primary Handwork Booklet, 15 p., \$.10. Teacher's Book, 88 p., \$.25. Toronto, United Church Publishing House, 1940.

KEISER, ARMILDA B. *A Primary Teacher's Guide on Migrants*. New York, Friendship Press, 1940. 48 p. \$.25.

A unit of work on migrants to be used with the reading book *Children of the Harvest* by Gertrude Chandler Warner. Includes a variety of plans and suggested procedures.

MARAMARCO, PHYLLIS NEWCOMB. *A Primary Teacher's Guide on China*. New York, Friendship Press, 1940. 48 p. \$.25.

A unit on China to be used with *The Yellow Friendly Book*, by Mary Entwistle, and *Chinese Children of Woodcutters' Lane*, by Priscilla Holton.

MILLEN, NINA. *Lan Ying's Birthday*. (Photographs by William P. Fenn.) New York, Friendship Press, 1940. 32 p. \$.25.

A book that portrays the everyday doings of children in China, through text and photographs taken recently in West China.

### D. Primary, Junior

MARTIN, FLORENCE. *Observing National Holidays and Church Festivals*. St. Louis, Bethany Press, 1940. 279 p. Cloth, \$1.00.

One in the *Cooperative Series of Weekday Church School Texts* for grades three and four, arranged in five units of five or more sessions, among them the unit on "Who's Who in America." Suggested activities, story and worship material are given.

### E. Junior

GRADED LESSON SERIES. Year III, Part 9. Ailsa Little, *Building a Christian World*. Junior Bible Leaflets, 13 four-page leaflets, \$.15. Teacher's Book, 96 p., \$.25. Toronto, United Church Publishing House, 1940.

JONES, MARY ALICE. *Jesus and His Friends*. Chicago, Rand McNally and Company, 1940. 80 p. Cloth, \$.50.

Stories of Jesus, in his relations with the disciples and with the people they met on their journeys, skillfully told for children. Illustrated.

JUNIOR BIBLE SCHOOL WORKBOOK SERIES. Vol. 3, No. 1. Madie L. Campbell. Unit I, *When the Christian Church Began*. Unit II, *How the Good News Spread*. Kansas City, Missouri, Nazarene Publishing House, 1940. 40 p. \$.15.

JUNIOR BIBLE WORKBOOK SERIES. No. 13, Margaret Winchester. *Our Church at Work*. Pupil's Book, 48 p., \$.20. Teacher's Guide, 32 p., \$.15. Boston and Chicago, Pilgrim Press, 1940.

LANE, ESTELLA H. *A Junior Teacher's Guide on China*. New York, Friendship Press, 1940. 64 p. \$.25.

This manual with *Bright Sky Tomorrow*, by Mary Brewster Hollister, presents the subject matter for a unit on China.

MOYER, RUTH K. *Growing Stronger*. Set of ten Pupil's Work Sheets, \$.10; 15 or more sets, \$.06 each. Leader's Books, 63 p., \$.20. Philadelphia, United Lutheran Publication House, 1940.

Eighth junior unit, in *Children of the Church Series*, for weekday and vacation church schools or any supplementary purpose. Includes suggestions for the leader, programs, stories, dramatizations, helps for worship and correlated activities.

PALMER, LALA C. and PALMER, LEON C. *Workers of the Kingdom of God*. New York, Morehouse-Gorham Company, 1940. Pupil's Lesson Leaflets and Booklet, \$.75. Guide for Teachers and Parents, 111 p., \$1.00.

Set of thirty-nine pupil's leaflets with Old and New Testament stories, poems, and catechetical work for children, for the Second Year Junior Course in the *Christian Living Series*. Brief guide and lesson outlines for teachers and parents.

WOOD, VIOLET. *No Different*. New York, Friendship Press, 1940. 31 p. \$.15.

A one-act play of three scenes, portraying the influence of a migrant center upon the children who attend it. Fifteen children. Time, thirty minutes.

YOUNG, E. MAE. *A Junior Teacher's Guide on Migrants*. New York, Friendship Press, 1940. 64 p. \$.25.

This manual with *Across the Fruited Plain*, by Florence Crannell Means, presents the subject matter for a unit of work on migrants.

## II. Religious Education of Children, Young People

### A. Junior, Intermediate

ALLEN, BEATRICE E. *The Life of Our Lord Jesus Christ*. New York, Morehouse-Gorham Company, 1940. 109 p. \$.70.

An illustrated book in the *Work Book Series*, for juniors and seniors which has as its aim not merely the knowledge of a biography, but intimacy with a living friend and leader.

SARGENT, JOHN HENRY. *105 Modern Parables for Young Folk*. Boston, W. A. Wilde Company, 1940. 105 p. Cloth, \$1.25.

Three-minute messages to junior and intermediate children who attend the first part of the church service.

### B. Junior, Intermediate, Senior

BROOKMAN, ALICE M. *"My Own" Work Book on Christian Symbolism*. Pupil's Work Book, 150 p., \$.70. Procedure Guide, 10 p., \$.20. New York, Morehouse-Gorham Company, 1940.

An illustrated pupil's book in the *Work Book Series*, dealing with symbolism in general, symbols of our Lord, God, the church building, windows, murals, carvings, of worship, and of the Christian Seasons. A brief guide and answer book for teachers.

LAMBERT, ROBERT S. and FENDER, FLORA S. *Confirmation Made Interesting*. New York, Morehouse-Gorham Company, 1940. 140 p. \$.70.

Based on the "Offices of Instruction" in the Episcopal Church *Book of Common Prayer*, this book in the *Work Book Series*, has been planned as a year's church school course preceding confirmation.



## INTRODUCTION TO YOUTH

By Erdman Harris

Here are actual methods for dealing with youth's problems of belief, morals, vocations, and standards of behavior. There are helpful suggestions on how to talk to young people, how to teach them, how to help them form high standards in ideals and tastes. Intensely practical. \$1.75

## CAN RELIGIOUS EDUCATION BE CHRISTIAN?

By Harrison S. Elliott

Dr. Elliott defines religious education from the point of view of the present day movement of progressive education. "Stimulating and provocative. . . It meets a real need."  
—Dean Luther A. Weigle. \$2.50

## CHART FOR HAPPINESS

By Hornell Hart

A scientifically prepared chart to measure individual happiness in relation to effective living and working. With it, one can discover his points of imperfect adjustment and find the means of correcting them. \$1.75

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SCRIVEN, GEORGE B. *Our Family, the Church.* Pupil's Work Book, 121 p., \$.70. Procedure Guide, 10 p., \$.20. New York, Morehouse-Gorham Company, 1940.

A pupil's book, in the *Work Book Series*, planned for junior Episcopal Church children to give them a participation in, an intelligent appreciation of, and an attachment for the life of worship in their Christian family, the Church. A brief guide for teachers.

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## III. Religious Education of Young People

### A. Intermediate

GRADED LESSON SERIES. Year III, Part 9. Ben T. Holmes, *Paul the Trail Blazer.* Student's Book, 56 p., \$.15. Teacher's Book, 88 p., \$.25. Toronto, United Church Publishing House, 1940.

HEIM, RALPH DANIEL. *Our Pastor's Sermons.* Pupil's Workbook, 31 p., \$.20; 6 or more, \$.15 each. Leader's Book, 63 p., \$.35. Philadelphia, United Lutheran Publication House, 1940.

A unit in *Christian Youth Series* for weekday and vacation church schools or any supplementary sessions. Materials for leader and session programs, which include study, discussion, activities, and worship of the group.

### B. Intermediate, Senior

FISHER, DOROTHY CANFIELD, and CLEGHORN, SARAH N. *Nothing Ever Happens and How It Does.* 180 p. Cloth, \$2.00. Mayer-Oakes, Grace E. *Nothing Ever Happens and How It Does.* Leader's Guide, 84 p. \$.50. Boston, Beacon Press, 1940.

Sixteen stories for classes and societies. Sparks to strike the fires of interest in real life problems—both personal and social ethics are considered. The guide for leaders makes this book helpful for church school and weekday classes.

GARLICK, BERNARD MCK. *The Life and Work of the Church.* New York, Morehouse-Gorham Company, 1940. 286 p. \$1.10.

A brief survey of church history from the death of St. Paul to the present day, using the lives of saints and leaders, wherever possible, as the means for teaching the history. In the *Pastoral Series*.

PALMER, LEON C. and PALMER, LALA C. *Christian Life and Conduct.* Guide for Parents and Teachers. New York, Morehouse-Gorham Company, 1940. 86 p. \$1.00.

Lesson outlines and brief teaching suggestions for use with the First Year Senior pupils' booklets in the *Christian Living Series*.

SLATTERY, MARGARET. *Lessons Jesus Taught.* Boston and Chicago, Pilgrim Press, 1940. 72 p. \$.30.

A course which deals with the amazing teachings of Jesus. Encourages and challenges young people to live according to the principles inherent in his teachings.

THOMAS, 3RD, ROBERT H. *Trail Blazers of "The Way."* Pupil's Work Book, 94 p. \$.70. Procedure Guide, 13 p. \$.20. New York, Morehouse-Gorham Company, 1940.

Although the pupil's book, in the *Work Book Series* deals with "Trail Blazers of 'The Way'" such as St. Peter, St. Luke, St. Philip, and others, it becomes largely a biography of St. Paul. A brief guide for the teacher, including plans for an original play based on the life of St. Paul.

### C. Intermediate, Senior, Young People's

LEDLIE, JOHN A. *Gearing Into Life.* Youth Examines Its Relationships. New York, Association Press, 1940. 64 p. \$.50.

Program manual for leaders of boys twelve to eighteen. Seven units of discussion and action projects on choosing a life work, use of money, behavior, religion, and so on. Includes suggestions for using *Larry—Thoughts of Youth*.

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### D. Senior

AUMAN, RUSSELL FRANK. *Youth's Faith in Action.* Pupil's Workbook, 31 p. \$.20; 6 or more, \$.15 each. Leader's Book, 64 p. \$.35. Philadelphia, United Lutheran Publication House, 1940.

A unit in *Christian Youth Series* for weekday and vacation church schools or any supplementary sessions. Includes material for leader and session program.

GRADED LESSON SERIES. Year III, Part 9. J. Russell Harris, *John's Portrait of Jesus.* Student's Book, 56 p. \$.15. Teacher's Book, 88 p., \$.25. Toronto, United Church Publishing House, 1940.

MOOSE, BERNICE HUMMER. *"We Would See Jesus."* Pupil's Workbook, 31 p., \$.20; 6 or more, \$.15 each. Leader's Book, 63 p. \$.35. Philadelphia, United Lutheran Publication House, 1940.

A unit in *Christian Youth Series* for weekday and vacation church schools or any supplementary sessions. Includes materials for leader and session programs.

### E. Senior, Young People's

CLARKE, MARGUERITE H. *A Course on China for Seniors and Young People.* New York, Friendship Press, 1940. 48 p. \$.25.

Suggestions for study and programs based primarily on *Stand by for China* by Gordon Potat, and *Dangerous Opportunity* by Earle Bal-lou.

MILLER, KENNETH D. and PRINCE ETHEL. *A Course for Young People and Seniors on "Shifting Populations in America."* New York, Friendship Press, 1940. 48 p. \$.25.

A course based primarily on *Move On, Youth!* by T. Otto Nall, and *Uprooted Americans* by Benson Y. Landis.

### F. Young People's

GRAY, HENRY DAVID. *Young People in Church Work.* Boston and Chicago, Pilgrim Press, 1940. 71 p. \$.30.

Guide for adult and youth leaders of youth. Discusses aims. Especially helpful in matters of organization and administration. Suggests practical plans and action.

WYGAL, WINNIFRED. *We Plan Our Own Worship Services.* New York, Womans Press, 1940. 121 p. \$1.00.

This book, for business girls and their leaders, is developed under the following headings: "Youth Plans Its own Worship Services," "Resource Materials Useful in Planning Services of Worship," and "The Implications for Group Workers and Resource Specialists in Planning Services of Worship."



#### IV. Religious Education of Young People, Adults

##### A. Intermediate, Senior, Young People's, Adult

\**The Why and How of Church Group Work.* A Church Manual. Los Angeles, Church Federation of Los Angeles, 1940. 17 p. \$10.

A manual designed to guide churches in understanding and exercising the group activity process in reaching and serving youth and young adults.

##### B. Senior, Young People's, Adult

HART, WILLIAM J. *Unfamiliar Stories of Familiar Hymns.* Boston, W. A. Wilde Company, 1940. 218 p. Cloth, \$1.50.

Presents the stories of many hymns, most of which are to be found in standard hymnals. Useful in the preparation of various types of services.

MORTON, IRA ABBOTT. *A Laymen's Guide to Churchmanship.* Denver, Criterion Press, Inc., 1940. 21 p. \$25.

Introduction to churchmanship, emphasizing this as more than membership. Gives inventory of churchmen's activities for their own religious culture and as service to church and society, a churchman's self-rating scale, and a supplementary reading list.

##### C. Young People's, Adult

*The Christian Church Finds Itself and Christ in the Prophecies.* Philadelphia, Westminster Press, 1940. 96 p. \$15.

The first is an eight-chapter survey of the Book of the Acts, by John Bruere; the second is a five-chapter study by Eliot Porter. Both are included in one cover as study courses for older young people and adults. Each chapter includes suggestions for class preparation and procedure.

GREENE, THEODORE AINSWORTH. *Worship Services for Peace and Brotherhood.* New York, World Alliance for International Friendship Through the Churches, 70 Fifth Avenue, 1940. 28 p. \$05.

Includes six worship services for peace, two of which are planned for interfaith groups.

SESSLER, JACOB J. *Christianity Marches On!* New York, Half Moon Press, 1940. 119 p. \$60.

Condensed history of the Christian Church, with a final chapter on the major problems confronting it today. "Test Questions" and "The Forum" at the end of each of the twelve chapters fix historical facts and stimulate original thinking.

WILLCOX, HELEN L. *Tractored Out!* New York, Friendship Press, 1940. 24 p. \$15.

A one-act play about Western farmers who were forced to become migrant crop workers. Seven characters—three women and four men. Time, thirty minutes.

WILLCOX, HELEN L. *With Wings as Eagles.* New York, Friendship Press, 1940. 23 p. \$15.

A one-act play on China. Thirty-two characters—eighteen women and fourteen men.

WILSON, DOROTHY CLARKE. *A Grain of Wheat.* Boston, Baker's Plays, 1940. 96 p. Royalty, \$10.00. \$50.

A three-act dramatization of the novel by the same title, by Toyohiko Kagawa. The setting is a home in an obscure Japanese mountain village. Eleven characters.

\* Printed during preceding period.

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#### V. Religious Education of Adults

BAKER, ARCHIBALD G., editor. *A Short History of Christianity.* Chicago, University of Chicago Press, 1940. vi, 297 p. Cloth, \$2.00; paper, \$75.

A history of Christianity by six University of Chicago specialists. Has eight chapters, each containing four lesson units, book list and index. Designed for church school study groups.

BRADLEY, DWIGHT J. *Our Times—What Has the Bible To Say?* Boston and Chicago, Pilgrim Press, 1940. 84 p. \$50.

A study guide for adult classes showing how to build anew a theology, a social philosophy, and an understanding of the laws of psychology which give meaning and purpose to life and religion in times like these.

*A Christian View of Marriage.* New York, Federal Council of Churches, 297 Fourth Avenue, New York, and National Council of Church Women, 203 North Wabash Avenue, Chicago, 1940. 23 p. \$10.

Describes briefly how marriage should provide for the fullest development of personality and at the same time reinvigorate all traditions which aid fine family living. Bibliography.

LAMOTT, WILLIS. *The Amazing Chinese.* New York, Friendship Press, 1940. 48 p. \$25.

Backgrounds of Chinese life and culture and the emergence of a new nation in the far Western provinces are illustrated by photographs accompanied by descriptive text.

LANDIS, BENSON Y. and HARVEY, AVIS E. *Discussion and Program Suggestions for Adult Groups on "Shifting Populations in America."* New York, Friendship Press, 1940. 64 p. \$25.

Based largely upon *Uprooted Americans: How Can the Churches Serve Shifting Populations?* a series of five pamphlets edited by Benson Y. Landis. Includes suggestions for discussion groups and for program meetings and worship.

McELROY, PAUL SIMPSON. *Protestant Beliefs.* New York, Abingdon Press, 1940. 110 p. \$50.

Indicates what many Protestants believe on certain of the great questions of the Christian faith, and gives suggestions for study and supplementary reading. For adults and young adults.

SILVERTHORN, KATHARINE V. *Discussion and Program Suggestions on China.* New York, Friendship Press, 1940. 64 p. \$25.

Pictures the situation in China today. Presents study outlines for groups planning to discuss the subject with some thoroughness; contains suggestions for society meetings; and lists resource materials.

WILLIAMSON, MARY HEALD. *The Countrywoman and Her Church.* New York, Abingdon-Cokesbury Press, 1940. 80 p. \$35.

Pamphlet for those working with rural groups and for classes studying rural life, with suggestions and sources for study and around-the-year ideas for the program committee.

#### VI. General

*At Home on the Road.* New York, Friendship Press, 1940. 16 p. \$10.

A picture pamphlet for all ages showing American migratory groups and the services of the church among them. Supplement for all grades in the study of *Shifting Populations*.

*Parish Educational Program Packet.* Chart, *Guide Lines for a Parish Educational Program.* New York, National Council, Protestant Episcopal Church, 1940. \$50 complete.

Packet includes: Guide I, *Christian Education*, \$15; Guide II, *Plan Your Work*, \$10; Guide III, *Use Units of Work*, \$05; *Getting Acquainted with the Church* (A Christian education unit for kindergarten), by Margaret Frances Allen, \$15; and the  $38 \times 50$  inch chart, listing the objectives, goals for each age group, the means of Christian education, and the available materials. Complete for \$50.





# NEW BOOKS

**The Bible and Archaeology.** By Sir Frederic Kenyon. New York, Harper, 1940. 309 p. \$3.00.

A brief and clear survey of the archaeological discoveries in the lands of the Bible during the past hundred years, based mainly upon the published accounts of various archaeological expeditions. Careful scholar that he is, the author sounds the warning that archaeology is not so much concerned to prove the truth of the Bible as we have it, as it is to increase our knowledge of its background and thus help us closer to the truth behind it. In the last two chapters the author gives his own estimate of the contribution of archaeology to our increased understanding of both the Old and New Testaments.

The style is pleasantly readable and the book should prove very valuable to the layman or the student beginning a more intensive study of the Bible.

L. H.

**Harper's Topical Concordance.** Compiled by Charles B. Joy. New York, Harper, 1940. 478 p. \$3.95.

A new type of concordance which lists Scripture passages, not as in the standard concordance under "key" words in the passages themselves, but rather groups them under topics to which they pertain. There are 25,000 texts listed under approximately 2,200 topics. The full text of the passage is given in each case, the King James version of the Bible being used. Those long accustomed to the use of a concordance will probably find this most useful as a supplement to standard concordances. To those less familiar with the Scriptures, this is an extremely helpful guide to the finding of appropriate passages for particular purposes.

L. H.

**Liberal Education in a Democracy.** By Stewart G. Cole. New York, Harper, 1940. 309 p. \$3.00.

This is a thoroughgoing, well documented, restudy of the purposes of the American college. In Part I, the author makes a critical study of educational trends over a period of three centuries and of the nature of personality and how it matures in youth. This leads him to his statement of a new charter for liberal education—it is to introduce youth to: the claims of the scientific temper; the insights of the esthetic sense; the possibilities of social democracy; the issue of responsible persons; a religious philosophy of life; and the language medium of the educated person. Part II of the book is an appraisal of these principles and suggests the specific directions in which reconstruction must take place. Part III is a conclusion of the whole.

Dr. Cole contends that while the work of the American college in science, art,

democracy, character and language has religious value, it is "one of the functions of religion to bind these miscellaneous values together into a sovereign unity," and that a truly functional religion can do this in both state and church colleges. Nor is he satisfied with "democracy" which for the progressives is the most inclusive concept in educational philosophy. Man's social ideals "are akin to the ultimate conditions of reality . . . and are nurtured by the cultivation of high religion. Should not liberal education recover this world view that has been lost in recent years?"

O. M.

**Can Christianity Save Civilization?** By Walter Marshall Horton. New York, Harper, 1940. 271 p. \$1.50.

World-wide civilization is undergoing break-up and disorganization. This comprehensive study reveals the power and function of religion in the past to preserve essential values of a dissolving culture and to be a creative and stabilizing factor in the development of a succeeding culture. Can Christianity so function in the present world revolution? Only if complete rejuvenation makes it far more vital than its present institutional expression, and if it becomes unified, including Catholic and Protestant strains. This is a profound and disturbing study supported by thoroughgoing historical data and constituting a call to Christian forces to rally to the biggest task any religion ever faced.

H. C. M.

**Moral Leaders.** By Edward Howard Griggs. New York, Abingdon, 1940. 240 p. \$2.00.

The following persons are made to live in the mind of the readers: Socrates, Saint Francis of Assisi, Erasmus, Carlyle, Emerson, and Tolstoy. The author builds up the background out of which each of the leaders emerges. He helps the reader to understand and to appreciate the life of the times. He captures the essence of the personality of the person under discussion in such a way that the reader feels that he knows the character in a personal way. He helps us to understand the life, the life philosophy, and the major teachings of each of these persons.

M. L. P.

**A Short History of Christianity.** Edited by Archibald G. Baker. Chicago, University of Chicago Press, 1940. 279 p. \$2.00.

This book gives in short compass the highlights of the moving history of Christianity. The very fact that the book is edited by Dr. A. G. Baker, Associate Professor of Missions, Divinity School, University of Chicago, and that the individual chapters have been written by various professors on the Divinity School

faculty, is evidence that it is authentic and accurate in the information it contains. The faculty members who collaborated are: Massey H. Shepherd, Jr., John T. McNeill, Matthew Spinka, Winfred E. Garrison, and William W. Sweet.

The reader will also find it interesting and very readable. It should be a great help to those who are interested in securing in brief compass a history of the total movement of Christianity. It should also be helpful to those who have studied church history, but who need help in organizing and pointing it. It should be helpful as a resource book, a reference book, a book for general reading, and a text book.

M. L. P.

**We Plan Our Own Worship Services.** By Winnifred Wygal. New York, Women's Press, 1940. 121 p. \$1.00.

This book was written to help young women in the Y.W.C.A. plan for worship services. The first two parts deal with the work of the committee, the use of various types of materials and techniques, and brief consideration of the meaning of worship. Part three is especially addressed to the counselors. A helpful bibliography is included. The book is written in a conversational, interesting, and easily read style, and has value for older young people and adults in our churches.

M. L. P.

**With Cymbals and Harp,** by Bliss Forbush. A Study of the Book of Psalms. Philadelphia, Friends General Conference, 1940. 251 p. \$1.00.

We need to know where the great Psalms are, and something of the circumstances which brought them forth as well as their use through the passing years. Mr. Forbush uses thirty-three short chapters to cover fifty-one Psalms. At the end of each chapter are listed topics for consideration. This is a little book of really great worth because it interprets for our day the background and meaning of so many Psalms that are almost unknown to us.

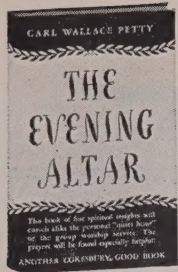
F. E. S.

**How We Learn,** by Boyd Henry Bode. Boston, D. C. Heath & Co., 1940. 307 p. \$2.00.

The student of educational psychology who wants help in untangling the various theories of mind and the theories of learning arising from them, will find this book valuable. The author critically examines the historic theories of mind, some of them now largely discredited, but all still exerting marked influence on educational practice. The implications of the pragmatic theory of mind of the Dewey school are examined in relation to the larger issues of educational program building. The book is timely and very well written.

H. J. S.





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The Fun Encyclopedia. By E. O. Harbin. Nashville, Cokesbury, 1940. 1008 p. \$2.75.

The Fun Encyclopedia is exactly what the name implies. There are twenty-one feature sections in this book with a total

of over a thousand pages presenting more than twenty-four hundred plans for parties, entertainment, games, stunts, and sports for all age groups from "eight to eighty." The last section, "Fun in Sharing Fun," is an excellent discussion of leadership in recreation. It could well be studied by all persons who are engaged in this field. The book is destined to serve a very real need as it is practically a recreational library in one volume.

The Joyful Mystery. By William C. Skeath. Philadelphia, Westminster, 1940. 150 p. \$1.50.

The significance of the story of the Nativity is portrayed in fifteen devotional meditations. In these, the author deftly gives meaning and warmth to the Scripture narratives, as he places them in their colorful, historical setting. Persons will find these decidedly readable, and especially appropriate at this time of the year.

Church and State in Russia. The Last Years of the Empire, 1900-1917. By John Shelton Curtiss. New York, Columbia University Press, 1940. 442 p. \$4.00.

The sub-title gives a description of the scope of this book, namely, The Last Years of the Empire, 1900-1917. However, Part I of the book gives the necessary background for this discussion by reviewing the thousand years of the Russian Church from its inception in the tenth century to the beginning of the twentieth century, a period in which it passed from the control of the eastern emperors and patriarchs, through a phase of autonomy, to complete communion with and service to the Russian state. The discussion proper is on the economic, political, and social relations and interrelations of church to state, church to people, and factions of the clergy one to another.

These Three Alone. By Fred Taylor Wilson. New York, Abingdon, 1940. 268 p. \$1.50.

Popular discussions by a lay lecturer under the heads Know Thyself; Control Thyself; Give Thyself. Mr. Wilson is also the author of *Pen Pictures of the Presidents and Our Constitution and Its Makers*.

New Directions. Findings from the National Conference for Girl Reserve Secretaries. By Marion Cuthbert and Betty Lyle. New York, Womans Press, 1940. 140 p. 75 cents.

The authors present in this guide book the detailed findings of the first national conference for Girl Reserve secretaries of the Young Women's Christian Association, held December 1939.

### Books Received

\*AMERICAN MIRROR, by Halford E. Luccock. Macmillan. \$2.50.

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\*ANNO DOMINI, by Kenneth Scott Latourette. Harper. \$2.50.

\*CHRISTIANITY AND POWER POLITICS, by Reinhold Niebuhr. Scribner's. \$2.00.

\*FAITH OF THE FREE, edited by W. E. Garrison, Willett, Clark, & Co. \$2.50.

\*HONEST ANSWERS TO HONEST QUESTIONS, by S. Ralph Harlow. Abingdon-Cokesbury. \$1.00.

\*HUMAN NATURE AND THE SOCIAL ORDER, by E. L. Thorndike. Macmillan. \$4.00.

INTO MY STOREHOUSE, by John E. Simpson. Revell. \$1.50.

†IS GOD EMERITUS? by Shailer Mathews. Macmillan. \$4.50.

†THE JOYFUL MYSTERY, by William C. Skeath. Westminster. \$1.50.

\*LEADERSHIP FOR RURAL LIFE, by Dwight Sanderson. Association. \$1.25.

†NEW DIRECTIONS, by Marion Cuthbert and Betty Lyle. Findings from the National Conference for Girl Reserve Secretaries. Womans Press. 75 cents.

OPPORTUNITY IS YOURS, by Daniel A. Poling. Harper. \$2.00.

PELOUBET'S SELECT NOTES, by Wilbur M. Smith. Improved Uniform Series: Course for 1941. Wilde.

\*PREACHING IN THESE TIMES, by George A. Buttrick and others. Scribner's. \$2.00.

\*PROTESTANTISM'S HOUR OF DECISION, by Justin Wroe Nixon. Judson.

\*THE SERMON ON THE MOUNT, by Martin Dibelius. Scribner's. \$1.50.

\*SOREN KIERKEGAARD: THE PRESENT AGE, translated by Alexander Dru and Walter Lowrie. Oxford. \$2.50.

TARBELL'S TEACHERS' GUIDE, by Martha Tarbell. 1941. Revell. \$2.00.

1000 AND ONE. The Blue Book of Non-Theatrical Films. Sixteenth Annual Edition 1940-41. Educational Screen. 75 cents. Lists some 5200 films, largely 16 mm., but many 35 mm., both silent and sound. Classified with 300 distributor sources indicated. Lists hundreds of "free" industrial subjects.

THROWN TO THE LIONS, by Grace Goodspeed Van Zandt. Grace Goodspeed Van Zandt.

†WE PLAN OUR OWN WORSHIP SERVICES, by Winnifred Wygal. Womans Press. \$1.00.

\*WHAT WE MEAN BY RELIGION, by Willard L. Sperry. Harper. \$1.75.

\*WISDOM AND FOLLY IN RELIGION, by Joseph Haroutunian. Scribner's. \$2.00.

\*THE WORLD'S NEED OF CHRIST, by Charles A. Ellwood. Abingdon-Cokesbury. \$2.00.

\*YOUNG MEN SPEAK, by Ray E. Johns and Clifford M. Carey. Association. 50 cents.

\* To be reviewed.

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# FINALLY —

## The Journal This Month

ASKED a teacher in the vocabulary class, "What do we call a person who keeps on talking and talking after everyone has lost interest?" "Please ma'am," replied one urchin soberly, "we call him a teacher." This all too candid response would not be made concerning a teacher who had taken to heart Professor Vieth's article on "Teaching with Film Slides." It may sound a bit technical, but practically everyone but us knows all about photography and projection these days.

Mrs. Baker, the author of "What's in the Christmas Basket?" writes a weekly column in the *Chicago Daily News* describing activities of the social agencies of Chicago. These are read with delight by many persons because of their entertaining style and the moving quality of their content. We are delighted to have Mrs. Baker's contribution in this number and hope it will lead many churches to consider more seriously just what it is they are doing with their "gifts to the poor" at Christmas.

Mr. Birrell's description of a community Christmas had to be cut short because there are so many good things to go into this number. He told also of the publicity methods used in bringing 900 persons to the Christmas pageant and said that as early as July this year plans were being made for another pageant.

The "candid close-up" below is of the General Secretary, who happens not to be writing any of the Meditations this

year, rather than of Dr. Palmer who does so this month, but who was introduced to you all earlier in the year when she joined the staff.

Mr. Howell has been closely associated with weekday church school work in his denomination and knows whereof he speaks in "So You're Planning a Week-day Church School!" What do you think of Mr. Shults' plans for training his theoretical second child in church membership? Aren't there some ideas you can use with yours?

The plans for a "Church-Family Christmas Party" should be an inspiration to many church leaders who face with consternation the rapid approach of Christmas.

Which reminds us—Merry Christmas!

## In Times Past

### 150 Years Ago

On December 19, 1790 "The First Day or Sunday School Society" was organized in Philadelphia as a result of the visit of an Anglican rector to England in 1788 who returned advocating the Raikes' plan.

### 20 Years Ago

The eighth World's Sunday School Convention met in Tokyo October 5-14. It was postponed from 1916 on account of the first World War, thus setting a tragic precedent for the convention originally scheduled for Durban this past

summer but postponed on account of the present war.

### 10 Years Ago

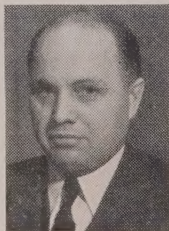
December 3—Dr. Edwin Rice, for seventy years editor for the American Sunday School Union, died in Philadelphia at the age of ninety-eight.

## Brevities

OF THE SIX major wars of the United States all but one, that of 1812, started in April. . . . There are today 30 million Americans who are the children born in the U.S. of immigrant parents. . . . The chairman of the Social Ministration Commission of the United Churches of Scranton and Lackawanna County attends court every Friday afternoon, contacts the ministers of the churches, and interviews the parents of delinquent young people. . . . A survey taken by Allied Youth in 31 typical smaller cities showed that 41 per cent of the upper-classmen in high school occasionally drink alcoholic beverages. . . . In 1848 Lord Shaftesbury said, "Nothing can save the British Empire from shipwreck." . . . The density of population in the United States in 1790 was 4.5 persons per square mile. In 1930 it was 41.3 per square mile and the 1940 Census should bring this density to about 44. . . . So many crises are developing these days that we are usually from a week to ten days behind with our worrying.

## One of Us

BROTHER ROSS, the General Secretary of the International Council of Religious Education, is "the G.S.," the Generalissimo, the "Chief," and the luncheon club companion of us all. He balances the budget, watches the amount in the bank, presides at those centers of wisdom known as staff meetings, and has to carry under his hat all the knowledge and awareness necessary to integrate and administer the various activities of the Council. In addition he has to be the connecting link in its manifold contacts with the outside world. In a recent analysis of "staff functions" he was discovered also to be the responsible executive for eighteen specific groups, committees, projects or what have you, in the polygon-sided compass of the Council's work. He has been doing these things—and liking it—since he came to the Council in 1936. He still thrives on hard work.



Dr. Ross was a minister of the Disciples of Christ in Milwaukee when he was called to the Young People's Work program of his communion in 1925. He was associated with Cynthia Pearl Maus and was so young that he was called "Cynthia Pearl's Boy." He soon grew up, however, became Director of the youth program, and did an outstanding piece of work, particularly in directing summer conferences. When Dr. Hopkins became General Secretary of the World's Sunday School Association in 1928, Dr. Ross succeeded him as head of the department of religious education of his communion, and held this position until 1936. During this period of service he was especially instrumental in bringing the educational work of the local church, missions, colleges, and social problems into a unified operation. He was active as a denominational executive in the work of the Council, serving as chairman of the Committee on Summer Camps, Conferences and Training Schools, of the International and National Executives' Professional Advisory Section, and as a member of the Executive Committee, the

### Roy G. Ross

Educational Commission and various committees.

He graduated from Eureka College in 1921 and holds the B.D. degree from Yale and the LL.D. from Eureka. He edited a substantial volume a few years ago giving the history of the Disciples of Christ in Christian education. He recently contributed a chapter to a recognition volume to Dr. Edward Scribner Ames. He belongs to four Greek letter societies. He married Elizabeth, daughter of Rev. J. Frank Green, the state executive of the Disciples for Michigan. There is one daughter, Elizabeth Jean.

He is used to making lightning trips in line of duty. As a student in Yale he made the weekly journeys between New Haven and his pasture in West Cornwall, Connecticut, by motorcycle. He discarded the motorcycle in favor of a less sensational mode of transportation after parting company with it in mid air.

Dr. Ross' hobbies are vacation farming, upholstering furniture and building outdoor fireplaces. He also specializes in chess and whirlwind variations of Chinese checkers.